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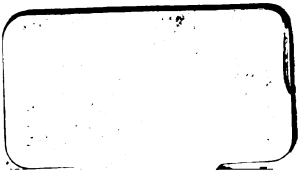

THE

CHRISTIAN.

Being a COURSE of

Practical SERMONS.

SERMON I.
The Sinfulneſs and Miſery of Man.

SERMON II.
The Helpleſſneſs of Man.

SERMON III.
The Power and Love of CHRIST.

SERMON IV.
Faith in CHRIST.

SERMON V. VI. VII. VIII. IX. X.
The Believer a new Creature; wherein that Character is largely deſcribed—oppoſed to that of a careleſs Sinner—and contradiſtinguiſhed from that of a Formaliſt.

SERMON XI.
An earneſt Addreſs to the Careleſs—the Formal—the new Creature.

GAL. V. 6. *For in* JESUS CHRIST *neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by Love.*
ROM. ii. 28. *He is not a Jew, which is one outwardly, neither is that Circumciſion, which is outward in the Fleſh:*
29. *But he is a Jew, which is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men but of* GOD.

By SAMUEL WALKER, *A.B.*
Curate of *Truro* in *Cornwal*, and formerly of *Exeter-College* in OXFORD.

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TO THE

INHABITANTS

OF

TRURO.

My Dear Friends,

I Have ventured, at the Inſtance of ſome pious *Chriſtians*, to make public the following Diſcourſes, which were originally intended for your Service only. The Matter of them at leaſt is of vaſt Importance,

and ſuch as it ought to be my firſt Concern, that you may be experimentally acquainted with. I thought it therefore adviſeable to bring them forth to the World with a *Dedication* to You; that whilſt by this Means I ſhould have Opportunity of acknowledging the Obligations you have laid on me, and in ſome ſort of teſtifying the Reſpect I bear you; I might alſo in a Way, hardly yet attempted by me, endeavour to engage your Regards to that *one Thing*, which in a few Years we ſhall all diſcover to be indeed *the only Thing needful.*

BRETHREN, if my Heart's Deſire towards you, that ye may be Partakers of CHRIST, makes me earneſt and importunate; Is there not a *Cauſe*, ſeeing your Happineſs and my own are at Stake? I would not that any one of you ſhould *come ſhort of entering into God's Reſt*: Nor can I forget the Miniſterial Vows that are upon me, and how fearful

fearful my Doom, if any of you *die in your Sins* without Warning. For your Sakes and my own then, I beg Leave to recommend to you this *Labor of Love*.

IT is the *Character* of a CHRISTIAN, drawn as faithfully as I have been enabled to do it, from the holy *Scriptures*. It is not indeed a *Character* which will ſuit the Generality of thoſe who call themſelves by that Name: Perhaps alſo it may make ſome, who have formed too favorable an Opinion of their religious Conduct, to be diſguſted with themſelves or it. But if vital CHRISTIANITY be either run down by the Torrent of *Infidelity* and *Licentiouſneſs*, or be dwindling into a *ceremonial Form*, in the Practice of the Few who live decently and are well ſpoken of; it becomes the *Stewards of the Myſteries of* GOD to riſe up to its Reſcue. It is this has engaged me to preſent that to

you in *Deſcription*, which is but too rarely to be ſeen in *Life*. That it may be made an Inſtrument in the Hand of the SPIRIT of forming you after its Likeneſs, is my firſt and moſt earneſt Deſire. And ſhould GOD vouchſafe to grant this Bleſſing upon my Attempt, to You and others, it will be my higheſt Comfort, and an encourging Anſwer to the Prayers and Labors of

Your affectionate Servant

in CHRIST JESUS,

TRURO,
May 22, 1755.

SAMUEL WALKER.

PREFACE.

By the Reverend Mr *Adam*, of *Wintringham*.

AS the following Sermons are excellently calculated to promote vital Chriſtianity, by illuſtrating the means and neceſſity of a real, *inward Change*, or the Recovery of Man from his preſent State of groſs Inſenſibility under the Fall, to a Life of Acquaintance and Communion with GOD; it is hoped they will be well received by ſerious Perſons of all Denominations; and, with the divine Bleſſing, anſwer the Author's Deſign, in rouſing the ſtupid Sinner, undeceiving the Formaliſt, and animating Men of Good-will to higher Attainments.

If the ſingle Point inſiſted on in the firſt Sermon, namely, the deep Guilt of an *Apoſtate, Independent Will*, was duly attended to, it might be a Means of checking many of the careleſs, giddy Tribe in their mad Career of Selfiſm, and ſenſual Pleaſure; and perhaps awaken ſome ſtartling Thoughts concerning natural Corruption, in the Breaſt of the more cool Objecter to Revelation in general.

A rational Creature, made to be happy by knowing and loving God, and ſteady Conformity to his Will, and yet turned from Him in the Bent of its Will and Affections, and ſeeking after Happineſs in oppoſition to Him, is a Monſter in Nature. Do but allow the Fact, which is ſufficiently confirmed by the Experience of all Ages, and the Confeſſion of the beſt Men that ever lived, and we need look no-where elſe than to this poiſoned Fountain of a ſelfiſh, corrupt Will, for the Vanity, and Wretchedneſs of our State. It may juſtly be queſtioned, Whether there can poſſibly be two kinds of Happineſs in Nature, and whether God can conceive or produce a Happineſs different from, and much leſs oppoſite to, his own. If then the Happineſs of God ſprings from, and is one with the perfect Rectitude of his Will, and there can poſſibly be no Happineſs in any part of Creation, but according to *His* Idea and Standard of it, the neceſſary Conſequence of a rebellious D[illegible] parture from the ſovereign Will, [illegible] made and governs the Univerſe, [illegible] perpetual Error, and certain Miſe[illegible] though God in Mercy may [illegible] moniſh, bear with, and uſe [illegible] thods to reclaim his [illegible] from their fooliſh W[illegible] them back again [illegible] of Order and H[illegible]

PREFACE

Power, if he could [illegible] them know one of it.

The Debate of the [illegible] too great a Sum of Money [illegible] become Him [illegible] Want of the [illegible] but with [illegible] Influence of [illegible] that their [illegible] willing Slave [illegible] and Salaries [illegible] the Commons [illegible] Interchanges [illegible] Lords [illegible] no [illegible] ng [illegible] [illegible] [illegible]

neſs of our Danger, and the infinite Malignity of that Diſpoſition in Man which required it.—That it comes to us in the Way of a Cure; and as Reſtoration of Health to the Soul.—That our great ſpiritual Diſorder, terrible Corruption, and abſolute Incapacity for Happineſs, is the Averſion of our Wills from GOD, and Oppoſition to Him in *Self*; —and that if we reject our Remedy, by refuſing to return to an Union of Will with Him, there is no ſuch Reſource of *Mercy* in his Nature as we vainly dream of: We have the Eſſence of Miſery in ourſelves, and by our own obſtinate Choice of it, put an eternal Bar to his Goodneſs.

I ſuppoſe CHRIST has given us ſufficient Intimation of the State we are in, and carries us to the Root of our Diſtemper, when he teaches us to pray *that* GOD's *Will may be done in Earth as it is in Heaven*; and charges us to *deny ourſelves, take up our Croſs, and follow him, whoſe Meat and Drink it was to do the Will of Him that ſent him*; nay, and tells us, that *whoſoever he be that forſaketh not all that he hath, he cannot be his Diſciple.* Does not this ſeem a grievous, hard Saying to thee? Art thou unwilling to croſs thy Deſires, and give up ALL thy worldly Views of Profit or Pleaſure for the Will of GOD? Deceive thyſelf no longer; truſt not in an outward Civility, nor any kind of Life, whether in Religion or in the World;

World; thy Sin is found out for thee. Thou mayſt ſee in this Glaſs wherein thou *comeſt ſhort of the Glory of* God,—of glorifying God by a profound Submiſſion to his Will, which is his Glory in, and from Man; — and what is the true Cauſe of every other ſinful Exorbitance in thee.

And therefore I cannot but think, that the Author has judiciouſly ſingled out this capital Inſtance of Man's Corruption, an uſurping Will, broken off from God, to draw our Thoughts as it were to a Point, and ſtrike Conviction into the Soul; as well as juſtly repreſented the Guilt, and fatal Conſequences of it. If the Charge is falſe, we have comparatively no Sin; the Love and Practice of every Virtue being implied in the contrary Diſpoſition. But if it is true, and we are not in Subjection to the Father of Spirits, adoring his Nature and Will, pleaſed with his Commands, and reſigned to his Providences, the Word of Truth has but one Call for us, *Repent and be converted.* Whatever we pretend, or however we may appear outwardly to Men, ſo long as there is this Root of a ſecret Enmity againſt God in the Heart, an alienated, ſelf-pleaſing, oppoſing Will, we diſhonor him in the whole Courſe of our Lives, and the whole State of our Beings; we can have no Communion with him here, nor Enjoyment of him hereafter.

THE peculiar Doctrines of the Goſpel are eaſily connected with, and follow cloſe upon this Diſcovery. Guilt incurred, Puniſhment due, and infinite Juſtice demanding it, what ſhall ward off the Blow? Repentance, and Return to GOD:—So unbelieving Man ſays; making a Merit of it; ſuppoſing that he has the Power to repent and return, in and of himſelf; and that whenever he does, GOD *muſt* receive him to Favor. But theſe are dangerous Suppoſitions to truſt to for Eternity; and utterly inſufficient to relieve the Conſcience, laboring under a Senſe of Guilt, and looking out every Way for ſome better ground of Hope. I will venture to ſay, it is hardly poſſible for the convinced, awakened Soul to truſt to them; and I fear thoſe who do have another ſecret Suppoſition in reſerve, which is, that Sin is not of ſo deadly a Nature, nor ſo odious to GOD, as it muſt be upon the Chriſtian Scheme. A real Belief of the Guilt and Danger of it, will neceſſarily be attended with alarming Apprehenſions of the Defectiveneſs of Repentance, of its Inſufficiency at the beſt for Satisfaction, and of our Impotence to Good in the future Courſe of our Lives. And this Senſe will diſpoſe, if not force us to receive the much wanted, friendly Aid of Revelation; and to form our Conduct upon the Notion of a SCRIPTURE-GOD, inſtead of one of our own making. For notwithſtanding the boaſted

boasted Perfection of human Reason, and our conceited, arrogant Pretences to supernatural Knowledge, GOD will always be unknown, as to his Counsels, Ways, and Actings, if he does not reveal himself. The Description given of him, (*Exod.* xxxiv. 6, 7.) as *forgiving Iniquity, Transgression and Sin, and yet by no means clearing the Guilty*, exceeds all the Understanding of the natural Man; and would still have been a Mystery, if CHRIST had not explained it, by bearing our Sins in his own Body, reconciling us to GOD by his Death, bringing in a perfect Righteousness for us, enabling us by his Spirit to subdue the Power of Sin in ourselves, and completing our Redemption by making us *new Creatures*, fit for Heaven.

THESE great Points are clearly opened, and pathetically enforced in the following Discourses; which we doubt not will be generally considered as the Result of Experience, answerable to their Title, and a fair Draught of *The* CHRISTIAN. And if the Author should be remarked by any as one of the *Over-doers*, hurting the Cause he would serve; let him be entitled to no Apology, if he has gone beyond the Rule of Scripture: Which indeed prescribes an amazing Height of Purity for such a weak, and sinful Creature as Man; but is nevertheless necessary to be proposed to him in its full Extent, to convince him of his Sin, bring him to CHRIST,

direct

direct him in his Aims, prove his Sincerity, and quicken his Endeavours. And to ſpeak only of an abſolute Submiſſion to the Will of GOD, who will preſume to affirm that leſs is required of us? It would be an ill Office in a Chriſtian Divine, to tell Men exactly where they may ſtop without Hazard; and he would have but little Thanks for his Pains, from zealous Perſons, endued from Above with a true ſpiritual Taſte, whoſe State is progreſſive, and their Hearts bent upon continual Advancement in Holineſs: Which is what his Deſcription of the *new Creature* implies; and not that none can be ſaved who come ſhort of it, provided they are going on to Perfection, and truſt not in themſelves, but in the Lord JESUS CHRIST.

IT muſt be confeſſed, he is ſomewhat plain, does not palliate Matters, bears hard upon the Old Man, and ſtrips him of all his Diſguiſes. And therefore, it may be ſuppoſed that ſome, who have been uſed to prop themſelves with the falſe Divinity of their Moral Character, and a decent Conformity to the external Parts of Religion, will be offended. This he knew very well, and that his hardeſt Work would be with Thoſe who will let Religion do any thing with them but change their Hearts, and alter the earthly Bent of their Affections. And that there are ſuch at all Times in Chriſtian Countries, Pretenders to Godlineſs, but in

the

the main Oppoſers of the Reality of it, and the bittereſt Enemies of all others to thoſe who would lead them into that Depth and Myſtery of Iniquity, their own Heart, is not to be denied. But whoever thou art, Sinner, or Formaliſt, be ſo juſt to thyſelf, and to thy eternal Intereſt in the Savior, as to read what is here offered thee without Prejudice, if not with Good-will, to one whom thou muſt acquit in thy Conſcience of any Deſign but Good-will towards thee. And if the Formaliſt, eſpecially, ſhould be diſguſted at the home Expoſtulations upon his Caſe, and more inclined to reject them with Diſdain, than to take Occaſion from them to enter upon an impartial Examination of himſelf, let him be aſſured, that he has juſt Cauſe to ſuſpect that all is not ſound with him at the Bottom.

And let all watchful improving Chriſtians,—who know their Want of Deliverance, their Diſability in their natural State, and want of Merit in their beſt, Christ's Power and Will to ſave them to the utmoſt in all Reſpects, their Willingneſs to be ſaved by him, faithful Adherence to him, and faithful Co-operation with the Spirit of Holineſs for a renewed Will, and a ſanctified Heart, chooſing God for its Portion, and ſeeking his Kingdom and Righteouſneſs in the firſt Place;—let them, I ſay, bleſs God for the Light and Spirit of the Author; and pray with

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with me that He would raiſe up every where ſuch painful Labourers, and faithful Stewards of the Word of Life; and that they may be bleſſed with a Meaſure of Succeſs, as He is in his Miniſtry at *Truro*; and it is reaſonably preſumed will be in other Places, by the Publication of theſe Diſcourſes, as the firſt Impreſſion of them has been ſo quickly ſold off.

One Thing more is humbly ſubmitted to the Reader's Conſideration, namely, whether the Points of Man's Sin and Guilt, Reſtoration by Grace, Acceptance through CHRIST, and the Neceſſity of ſpiritual Renovation, are not fairly *reaſoned*; and whether, though not diſcoverable by human Wiſdom, yet, when revealed, they do not come within our Capacity of judging, and recommend themſelves to our Belief and Approbation? And what I would obſerve upon it is, that it is doing unſpeakable Miſchief to the Chriſtian Religion, to diſtinguiſh thoſe, who either from Principle, or Compliance with the corrupt Taſte of the Age, ſoften, or too generally ſuppreſs theſe Points, by the Name of *Rational* Divines.

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SERMON

SERMON I.

The Sinfulneſs and Miſery of Man.

PSALM XIV. 2, 3.

The Lord looked down from Heaven upon the Children of Men; to ſee if there were any that did underſtand, and ſeek God.

They are all gone aſide, they are altogether become filthy: There is none that doth Good, no not one.

WITH whatever degree of Coolneſs and Inſenſibility the preſent high Privileges and the eternal glorious Promiſes offered in the Goſpel, may now be received; yet there have been Times, when *Chriſtianity* held an honorable Dignity in the Eye, and carried a reviving Joy into the Heart. But in our Day, *the God of this*

World ſeems to have *blinded* Men Eyes, and hardened their Hearts: They have little *Pleaſure in* his *Beauty*, who is *fairer than the Children of Men*; nor do they find the Goſpel of his *Lips* to be *full of Grace.* The *King* is *come* bringing *Salvation*; he is come in the Name of the Lord to *preach good Tidings unto the Meek, to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Priſon to them that are bound*; *to proclaim the acceptable Year of the Lord* (*a*): But where are the Knees and Hearts of his People? where *the Children crying Hoſanna! Bleſſed is he that cometh in the Name of the Lord* (*b*)? We name ourſelves after the Name of Chriſt: but Intereſt, Pleaſure, and Vanity, have gained to themſelves our Allegiance and Devotion. *Here*, we can *bow down and worſhip* with eager Importunity; *here*, we can amuſe away Life; *here*, calmly ſteal into gray Hairs and the Grave: But ſhould we invite Men by the *Mercies of the Lord*; ſhould we go about to engage them by a full Diſplay of that excellent *Love of God*, which is manifeſted in *Jeſus Chriſt*, to beſeech them by the Dignity of *Chriſt*'s Perſon, and by the Sufficiency of his Power to every Purpoſe of their Salvation; ſhould we ſtrive with them that they would lay hold of this everlaſting Life, dearly purchaſed and freely offered; who is there

(*a*) Iſa. lxi. 1, 2. (*b*) Matt. xxi. 9, 15.

almoſt

almoſt that would lend an Ear? Men are careleſs and aſleep: Security, the Offspring of Pride, Ignorance, and Hardneſs of Heart, hath ſhut them in as with a fenced Wall of Braſs: GOD is left *far above out of ſight*; and every awful Conſideration of Duty, Gratitude, and true Intereſt, due to him, is negligently caſt behind their Backs.

WITH what Confidence then can I addreſs you upon the glorious Bleſſings of the Goſpel-Salvation; lay before you *the Way of Life*, and mark out the Evidence upon which you may ſet up a Claim to GOD's Favor through the Redeemer? I ſhall only *ſpeak into the Air*, only gratify your Curioſity, only engage your Imagination, and amuſe you with an Entertainment of an Hour, *as one that hath a pleaſant Voice, and can play well on an Inſtrument* (*c*); unleſs you be deeply impreſſed with the Importance of the Matter, and enter into an Inquiry after the *Things that make for your Peace*, as if it were for your *Life*. If you will profit by the following Diſcourſes, you muſt not be of the faithleſs Stamp of the Times; you muſt, at leaſt, have this Preparation of Mind, a ſerious Concern about Salvation. And I will not believe, that you are *ſo without Underſtanding*, whatever you are, however heedleſs and wilful in your Sins, as to have determinately given over all Care for your

(*c*) Ezek. xxxiii. 32.

Soul. I will hope, that ſome how or other, I ſhall by divine Grace reach your Heart, and move you to ſome awakened Reflexions upon that which concerns you more than a thouſand Worlds. Nay, *I will be confident*, that I ſhall be heard of many who deſire to *know the Certainty of the Words of Truth* (*d*); and would *examine themſelves whether they be in the Faith* (*e*).

It is not my buſineſs to *pleaſe Men*: And therefore if you ſhall be detained with a Subject, which muſt of Neceſſity prove very offenſive to human Pride, altogether oppoſite to worldly Views, and deſtructive of carnal Indulgence, ſee that ye be not offended. *Chriſt's Kingdom is not of this World* (*f*). He hath no Offers to make, which invite by the Indulgence they give to Vanity, Grandeur and Eaſe. Juſt the contrary: his Invitations are ſpiritual and eternal; nor can they be reliſhed, till a Man *deny himſelf, mortify his Affections which are upon Earth*, and *crucify the Fleſh*. Him, that is ſuch a one, Chriſt will viſit with his Conſolations. Such a one ſhall *receive* out of *Chriſt's Fulneſs*, Peace, Acceptance with God, and Sanctification; with *Help in every Time of Need* againſt the Enemies of his Soul, in the preſent Life; and in that which is to come, a glorious rejoicing in the great Day of the

(*d*) Prov. xxii. 21. (*e*) 2 Cor. xiii. 5.
(*f*) John xviii. 36.

Lord

Lord Jeſus, and an Inheritance in the eternal Kingdom. It is my Deſign in this and ſome following Diſcourſes, to give you an Account of the Goſpel-Salvation, and to lead you either to ſeek or diſcover an Intereſt in *Jeſus Chriſt*. What I have to advance hereupon, will divide itſelf into two principal Particulars; each of which will demand ſome larger Meaſure of your Attention and Time. They are *Faith*, and the *new Creature*; which together, will comprehend the Sum of Goſpel-Salvation.

THE former of them is *Faith*. And this it will be my endeavour to illuſtrate in ſuch a Manner, that while ye ſhall ſee what it is ye may be able to *prove yourſelves*, if in this Way ye are ſeeking GOD; and, if ye are out of it, may know the Meaſures to be taken in order to a right *Faith* in *Jeſus Chriſt*.

YOU muſt ſuffer me here to uſe great Freedom of Speech; to charge you with Sin, in behalf of the Majeſty of Heaven; and to remonſtrate with you upon the ſad Conſequences which your Sin hath drawn after it: —I muſt be allowed to tell you, that theſe Conſequences it is not in your Power to remove: —After this, my Meſſage will be more agreeable in the Declaration of *Chriſt's* Ability and Willingneſs to ſuccour you: —And the Concluſion will be, an Account of Faith.

LET me engage you to remark the near Connexion there is between theſe ſeveral Points. Sin hath brought Man into a ruinous State: Out of this State Man cannot help himſelf: *Chriſt* offers him Reſcue; and with this Offer Man muſt comply, if he will be delivered.

To lay the Ground-work; I muſt in the *firſt* Place be free to *charge* you with *Sin*, in behalf of the Majeſty of Heaven; and then will remonſtrate with you upon the *ſad Conſequences* which your Sin hath drawn after it. And the Words of the Pſalm, read for the Text, give me Foundation enough for the general Charge and Expoſtulation I have to make. *The Lord looked down from Heaven upon the Children of Men; to ſee if there were any that did underſtand, and ſeek God. They are all gone aſide, they are altogether become filthy: there is none that doth Good, no not one.*

ONE indeed there was in our Nature, who might boldly ſay, "*Who convinceth me of* "*Sin* (*g*)? You ſee my Manner of Life: "You know my Actions: Tell me, wherein "I have broken the leaſt Commandment; "wherein in the niceſt Particular, I have "neglected what God would have done, or "done what he forbids. Not one among "you can convince me of Sin: No, ye "Blaſphemers; nor can your *Father the* "*Devil.* He tried all his Arts upon me;

(*g*) John viii. 46.

"but

" but no carnal Appetite, no proud Imagi-
" nation, no covetous, ambitious Deſire,
" could be found in me. Yea, my hea-
" venly Father, who knoweth the very *Se-*
" *crets of the Heart*, hath found no *Wickedneſs*
" *in me*. He hath honoured me by a *Voice*
" *from Heaven* declaring his *Pleaſure* in me;
" becauſe he knoweth, that as I am *come to*
" *do* his *Will*, ſo *I keep his Sayings*." Thus He might ſet up a Claim to Purity of Heart and Integrity of Life; and neither GOD, nor Man, nor Devil, could diſallow it. But *every* other *Mouth* is *ſtopped*. GOD charges Sin againſt us all. Alas! ſo many *Iniquities are gone over* our *Heads*, that I am at a loſs wherewith to begin the black Catalogue.

BUT where ſhall I begin the Accuſation, unleſs with that which is the Root of all the reſt? " Your Soul hath been without the
" Diſpoſition of a Creature, and hath affect-
" ed Independency." This is my Charge in GOD's behalf againſt you all; ye have had a Pleaſure and a Will within you, not ſubordinate to the Will and Pleaſure of GOD.

" LET all Things ſerve GOD," is the one equitable Law of the Univerſe. For He is *our Father, and we all are the Work of his Hand* (*b*). Nay, but mark the Deſign of our Being, He *made all Things for himſelf*; he *created us for his Glory* (*i*); he *formed us* that we ſhould *ſhew forth* his *Praiſe* (*k*).

(*b*) Iſa. lxiv. 8. (*i*) Rev. iv. 11. (*k*) Iſa. xliii. 7, 21.

There muſt be but one King and one Pleaſure in all the World. Every inferior Being muſt be ſubject to the ſupreme Will of God; ſo the Order of Creation demands. But apoſtate Angels firſt affected to have a Will of their own; to erect a Pleaſure within them, not ſubordinate but oppoſite to the good Pleaſure of God. Thus Rebellion was conceived againſt the divine Will: And among the Creatures in Heaven, many vainly aſpired to be independent of the Creator. Man too had trod in the ſame Steps: All of us have a Will of our own, which oppoſes the ſovereign Will of God.

In Proof of this I muſt appeal to yourſelf. Was there not a Time, when your Heart knew little Fear of God's Diſpleaſure; when you were inſenſible of his Preſence, unmoved with any awful Apprehenſions of his Majeſty, untouched with any Feeling of Love towards him; wherein *God was not in all your Thoughts* (*l*)? Say, hath not God ſeen you in ſuch a State? If it be not now your very Condition? Have not Days and Years gone over you wherein the Searcher of Hearts conſidering your Soul, might find nothing there but a horrid Forgetfulneſs of your Maker; not ſo much as a Deſire to ſerve him, and ſubmit to his Pleaſure; when you lived at your Diſcretion, not *caring for God*, and carried on by Inclinations which

(*l*) Pſal. x. 4.

were

were directly contrary to his Law?—I ſpeak not now of *what* you *did*; I intend not one Action or another which were ſinful; it is not in queſtion at preſent, whether you were lewd or chaſte, drunken or temperate, a Knave or honeſt, a Trifler or diligent; my Charge againſt you is, that in thoſe Days *whatever* you did, you did what you *would*, and *becauſe* you would; you were pleaſing yourſelf and not GOD; you had not a creature-like Regard to him in your Conduct. Be faithful for GOD, though it be againſt yourſelf: Had you at that Time any real Concern about the Will and Pleaſure of him that made you? Had you either Thought or Deſign of pleaſing GOD?

TRUE, you conſidered not in thoſe eaſy Days that you were acting that monſtrous Part you did; you reflected not, that to forget, to caſt off GOD, and do as we liſt, carries in it all the foul Sins of Ingratitude, Undutifulneſs, Rebellion; that you were degrading the Almighty from his Throne, and placing yourſelf in his ſtead. If you will look well to it you ſhall find no other Sin like this. The Stubbornneſs of Children, the Negligence of intruſted Servants, the Unfaithfulneſs of moſt obliged Dependents, the Diſloyalty of chief Favorites, and whatever elſe ſuppoſes Inſenſibility, Obdurateneſs, and Treachery, is implied in this one Thing, a careleſs Forgetfulneſs of GOD.

OR ſuppoſe, through the peculiar Bleſſing of a pious Education, you have *remembred your Creator* from *your Youth*: Yet have you found no Inclination within you to caſt off the Yoke? no Riſings of a Will of your own againſt the Will of GOD? Hath there not been ſomething in you which would plead for a Diſpenſation of the Commandments of GOD? ſomething which hath made you ready to murmur at GOD's providential Directions; and to be diſpleaſed with the Spirituality and Strictneſs of the Law? Regard the Paſſages of your Heart, what they have been, and what they too often are; and you ſhall readily confeſs the univerſal Truth, that *the Heart of Man is deſperately wicked* (*m*), even *Enmity againſt God* (*n*), although you were never numbered with that more inſolent Tribe, *who ſay unto God, Depart from us; for we deſire not the Knowledge of thy Ways: What is the Almighty, that we ſhould ſerve him? And what Profit ſhould we have, if we pray unto him* (*o*)?

ALAS! what a Sight muſt a World of ſuch ſelf-willed Rebels have been in the Eye of GOD; a World of Creatures *turned every one to his own Way!* And ſuch have you been, whatever you are, joined in the general Apoſtaſy. O let us all feel and own the never enough to be lamented Truth;

(*m*) Jer. xvii. 9. (*n*) Rom. viii. 7.
(*o*) Job xxi. 14, 15.

all

all of us Rebels and Apoſtates! This is the evil Stock, which hath put forth its Branches and yielded its Fruit in a Variety of Sin.

BEING ſet up for yourſelf, you were impatient of GOD's providential Government of you When he ſmote you with his gracious and well-deſigned Afflictions, you were fretful: You acknowledged not his Hand, nor his Goodneſs in them; but, diſordered in your ungentle Spirit, you wreaked that peeviſh Anger upon thoſe about you, which you durſt not diſcharge againſt GOD. You muſt have your *own* Will and Way: when you found not Compliance in others, you grew haughtily enraged or ſullenly diſpleaſed; when Diſappointment met you in your worldly Projects, or carnal Joys, or even innocent Amuſements, the troubled Sea of Diſcontent was within you; you could not endure the leaſt Oppoſition with Patience; as if you had been the Lord of the Univerſe, and all Things were to be devoted to your Humor.

GOD being forgotten, you *minded earthly Things*, the Favor of Men, and the Wealth of this World: In queſt of Praiſe, you were fawning and deceitful; in ſearch of Wealth, you were ſordid and ſelfiſh. Reputation and Wealth made you proud and vain: and that Pride and Vanity would endure no Rival; you muſt be the foremoſt in Abundance and Reſpect. Hence your Heart was filled with

with envious Diſguſt and malicious Pleaſure, as others outſtript or fell beneath you in theſe your favourite Purſuits.

MEAN-time that delicate Body of yours was craving for Indulgence. The Eye, the Ear, the Palate, every Senſe luſted for its peculiar Gratification. Your Soul was carnal. You were but a Beaſt with more Refinement: May I not add, with more Luxury too?

YOU muſt own now, that your inward Parts have been *very Wickedneſs*; that GOD hath ſeen your Soul without the Diſpoſition of a Dependent Creature; that you have had an Indiſpoſition of Spirit either to do his Will, or to ſubmit yourſelf and your Affairs to his Ordering; that your Love hath been laid out upon preſent Enjoyments, in the Purſuit of which you have been proud, envious, malicious, deceitful and ſelfiſh; that Luſt or Indulgence hath taken place of ſpiritual and reaſonable Gratifications within you, rendering your Soul inſenſible to every Thing, but the Enjoyments of the lower Part, of which you are compoſed. Such was the Diſpoſition of your Soul. And how filthy and defiled then were you! What a Sight in the pure Eye of God! And judge now, what the Fruit of ſo corrupt a Tree muſt have been!

SURELY all the outward Carriage could have nothing of Worth in it. Whatever

was

was the Iſſue in the Thoughts, Words, and Actions, it was but the Way of one *who knew not God.* There might be a Regularity free of Scandal; a *Form* there might be of *Godlineſs:* But ſince the Principles of the *Heart* were thus corrupted, nothing which *proceeded out of it* could do other than offend God. And what a Load of *Guilt* muſt you have contracted, while you were thus trading and living in a State of Sin, all within and without *evil continually!* Conſider what an heavy Charge God hath againſt you for thoſe rebellious Days of your Life, when you were not ſerving Him, but following your own Luſts.

From this general Accuſation ſhould I deſcend to Particulars; ſhould I charge you with the Acts of Sin, which have been compaſſed and contrived in your own *Heart*, without being brought forth into outward Conduct; how would Time and Calculation fail, to bring before you the inceſſant Actings of Pride and Impatience, of Hatred and Reſentment, of Envy and Malice; the ceaſeleſs Contrivances for worldly Honor and Wealth; the Projects which have paſſed through your Mind, for the Enjoyments of Pleaſure and Luſt! Ah, how would you ſink under the Condemnation, could you ſee only the Sin, which hath been committed in your own Heart in Deſire and Purpoſe, but was prevented in the Practice and Execution!

cution! Might I herewith alſo draw into one View all the Sins of your *Life*, ſuch as the heedleſs Diſcharge of the peculiar Duties of your Station, and the repeated Omiſſions of them; the Hour vainly ſquandered, and the Talents ſacrilegiouſly miſapplied; the ſcandalous Submiſſions and bowing the Neck to human Favor, and the irrecoverable Opportunities you have loſt of glorifying GOD and benefiting your Neighbour: In a word, the many Leanings and Approaches to groſſer Acts of Sin, and the repeated Commiſſion of thoſe Acts themſelves of whatever Kind, together with the Aggravations attending them; their having been done againſt Knowledge and Conſcience: Should I be able to draw up this Charge and Catalogue of actual Sins againſt you, *Confuſion* muſt needs *cover* your *Face*, and you would ſee your *Iniquities increaſed* over your *Head*, and your *Treſpaſſes grown up unto the Heavens* (*p*).

LET Conſcience ſpeak; and how great will the Sum of your Sins be! But however multiplied and aggravated your Treſpaſſes are, place them all to the Account of that undutiful and apoſtate Spirit which poſſeſſed you, your own uſurping *Will* and *Pleaſure*. This was the Fountain that ſent forth all theſe bitter Waters. This hath been the Foundation of all the other evil Diſpoſitions of your Heart, and of the various Acts of

(*p*) Ezek. ix. 6.

Iniquity

Iniquity which lie againſt you; even this Forgetfulneſs of GOD as your Creator. It is this which hath overſet the End of Creation, diſhonoured GOD, provoking him to Diſpleaſure, and placed Man at a Diſtance from his GOD and Happineſs. And here you are but one of the many, but one among the whole Race of Men, all of whom have been found in the ſame Apoſtaſy you are charged with. For *all are gone out of the Way; all are become filthy.* Wherefore they and you together, as making up a *World lying in Wickedneſs*, have the greateſt need to weigh with an awakened Attention the *ſad Conſequences* of ſuch a Revolt from and Rebellion againſt the Majeſty of the Almighty.

AND the Conſequences thereof are theſe *three* juſt now hinted at.—Hereby Diſhonor is brought upon GOD's Government: Man is ſunk into a State of Unfitneſs for GOD and Happineſs: and a Sentence of Wrath is gone forth againſt the World.

THE *firſt* of theſe Conſequences is, that by the Sin of Man Diſhonour is brought upon GOD's Dominion and Government. *God ſaid*, "*Let us make Man:* It is my ſo-
"vereign Pleaſure that Man ſhould be. Let
"him live, and I will reign over him; let
"him do my Will; let him execute my
"Pleaſure: I will be known in this Earth
"which I have made." Such was the great

and

and gracious Deſign of the eternal GOD: ſuch the End of Man's Creation. But ſee now, how little this Deſign is anſwered; yea conſider, if God be acknowledged as *the great King over all the Earth*. Where is the hearty willing Submiſſion of his Creatures? Where the delightful Attendance upon his honorable Service? It is no where to be found. To the Diſgrace of his Majeſty and Glory, GOD hath utterly been deprived of his Dominion and Rule; is not avowed by the Children of Men, as the wiſe and mighty Lord, as the kind and moſt affectionate Parent. His Sovereignty is diſallowed; Man hath forſaken and forgotten him. All Senſe of Obligation to him hath ceaſed; all Duty hath failed; all Dependence hath been rejected. GOD hath been left of us to his Heavens and his Angels, nor known upon Earth to be what he is. War, as it were, hath been declared againſt him; every where, and by every one of us he hath been robbed of his Dominion, and Man hath ſet up for the Lord of the World. And what other Diſhonor could we poſſibly have brought upon GOD, than by this Apoſtaſy? Proud Man! thou couldſt do no more than this againſt thy Maker: thou couldſt not think of ſetting up thy puny Arm againſt the Strength of the Almighty; thou couldſt not hale him out of his Heavens; but all which thy little Inſolence could

could do, thou haſt done. Thou haſt forgotten him, deprived him of his Dominion over thee; thou haſt cauſed him to be unknown in this Earth, which his Hands have made; thou haſt ſtubbornly oppoſed thyſelf to his Will. And what wouldſt thou do more to his Diſhonor? It is not in thine Hand to diſhonor him more. O, how muſt the faithful holy Angels look upon ſuch a World as this! What Reſentments muſt they feel for the Glory of their God ſo vilely trampled upon! Burning with a ſacred Zeal for the injured Dignity of their God, have they not been ready to cry out, *Ariſe, O God, plead thine own Cauſe, ſee how fooliſh Man reproacheth thee daily* (*q*); *ariſe*, and *let* thine *Enemies be ſcattered* (*r*). This is the firſt ſad Conſequence of Sin, the Diſgrace it brings upon God as the Governor of the World.

The *Second* Event of Man's Apoſtaſy is, that he is left in a State of Unfitneſs for God and Glory. *In thy Preſence is Fulneſs of Joy*, ſaid *David* (*s*). Doubtleſs there is ſo, not only in Heaven, but even here; for *David* ſpoke from Experience; he found God's *Favor* to be *Life*, his *Loving-kindneſs* to be *better than Life itſelf*. But then neither in Time nor Eternity can there be a Capacity for this Joy, unleſs the Will of Man be in

(*q*) Pſal. lxxiv. 22. (*r*) Pſal. lxviii. 1.
(*s*) Pſal. xvi. 11.

Con-

Conformity with and Subjection to the Will of GOD. Without this, there can be no *entering into the Joy of the Lord.* I can eaſily conceive of the full Joy of thoſe bleſſed *Angels*, who always beholding the Face of GOD *do his Commandments, hearkening unto the Voice of his Word.* But if one malignant Spirit were among them, who affected Independency, whoſe Will drew, in the leaſt Degree, contrary to GOD's Pleaſure; ſure I am, he muſt be a Stranger to the Joy of Heaven. Nay did any of them come ſhort of an intire, free, and full Submiſſion of Spirit to GOD's Will, in any the leaſt Meaſure, ſuch muſt ſo far fail of taſting the *Pleaſures at* GOD's *right Hand.* Now, in this reſpect, there is no Difference between Angels and Us. An obediential Spirit, an unreſerved Submiſſion of Soul to GOD's Will, is the only Qualification for Happineſs in us, as well as in them. But you have ſeen, how you have been without ſuch a Frame of Soul; and, if you are returning to your Duty, you cannot but lament how you ſtill fall ſhort of an intire Conformity of your Will to GOD's. Man's ſelfiſh Will directs him to a Choice, which is far diſtant from GOD and Happineſs. You have choſen your own Glory, and your own Pleaſure; have been intent on ſeeking human Praiſe, and bodily Indulgence; and have been purſuing

ſuing earthly Things, whether the Wealth, the Opinion, or the Honors of the World, in order to gratify your Vanity and your Luſt. Your Will and Choice hath been thus downward; directly contrary to that full and intire Choice of GOD's Service and Glory, which can only make you meet for his Preſence. But can theſe Things, which the perverted Will of Man hath made its Choice; can theſe preſent Gratifications, which Man hath ſet his Heart upon, afford him Happineſs? Can the Praiſe and Applauſe of Men, thoſe Bubbles which a Breath of Air both ſwells and burſts; can the higheſt-faſhioned Elegancies of bodily Indulgence, can Wealth and worldly Honor, bring real and ſolid Content to the Soul? Let the daily Complainings of the moſt Proſperous; let the Unſatisfiedneſs of thoſe, who enjoy Pleaſure in the largeſt Share; let the Reſtleſſneſs of Spirit within, while all is favorable without; let all this witneſs, that miſtaken Man ſeeks Bleſſedneſs where it cannot be found. Or ſay, you ſhould be happy, as your Heart can wiſh, all the Days of your Life; yet, when your Sun declines, and is ſet in the great Ocean of Death, what Qualification would you have about you for the other and eternal World? Alas! a proud, earthly, carnal Mind, is not meet for the Company, the Praiſes, the Services of Heaven.

ven. Men may talk of the Mercy of GOD, and conceit of being admitted to Heaven, after all their Careleſſneſs and ſinful Courſes: But if Heaven be the Enjoyment of GOD, and the Buſineſs of it his Service, he whoſe Heart is its own Maſter, and who affects not ſpiritual Gratifications, would find the Sight of GOD to be terrible, and his Service the moſt grievous Slavery.

IT is not therefore among the leaſt of the evil Conſequences which Sin hath brought after it, that it hath ſet you at Variance with GOD. Perhaps you may be eaſy enough for the preſent, and be now inſenſible to any Hurt you receive through the Want of an Obedience, Love, and Honor of Spirit, to your heavenly King. Your Backwardneſs to think of him, your Liſtleſſneſs when you are near him, the Unruline ſs of your wayward Heart, utterly averſe to do or to bear his Will; your intire Affection to the World, your Delight in carnal Pleaſures, your Self eſteem; all theſe *Inventions* which you have *ſought out*, may give you little Pain in this your Day upon Earth. But when you ſhall, by and by, be forced againſt your Will into Eternity, then you ſhall feel to your Coſt, what a ſore Evil it is to be without the obedient Spirit of a Creature, to be barren of all Love towards GOD, and to be deſolate of all heavenly Graces, and

ſo

ſo without all Poſſibility of Happineſs for ever. This World paſſeth, *as a Dream when one awaketh*, and the next altogether unfit for you; what a diſconſolate Soul muſt you be upon the Moment of your Separation! And upon both theſe Conſequences, follows in the

THIRD Place, as the Event of Man's Apoſtaſy, that a Sentence of Wrath is gone forth againſt the World. GOD is able to *maintain* his *own Cauſe*; he is able fully to vindicate the Wrong, which the lawleſs World hath done to his Honor. He doth not affect a Dominion, which he wants Power to manage. He *ſitteth over all from the Beginning*, and he *remaineth a King for ever. Hell and Deſtruction are before him*, Nor can any *ſtay his Hand, or ſay unto him, What doſt thou?* And can we conceit, that GOD, jealous of his Rights, who *will not give his Glory to another*, ſhall tamely ſubmit to ſo provoking an Inſult, as the univerſal Rebellion of his Creatures? Shall he not avenge himſelf upon us, and make it known *from one ſide of the Heaven to the other*, by the exemplary Juſtice he will do himſelf upon us, that *he is God, and there is none elſe?* We have drawn a Curtain over his Glory, nor doth he yet make that his Glory to appear; he ſuffers it to be hid a little Space; but he will magnificently glorify himſelf in the

Day

Day of his Vengeance, and *all the Earth ſhall know that God is the Lord.* You may make light of Sin, now that ye ſee not the Hand of Juſtice yet ſtretched out; ye may take little Account of the Diſhonor ye do unto God in the ſtrange Forgetfulneſs of your Ways: But hear what the GOD of Truth ſaith, he who changeth not, and whoſe Words ſhall not fail: *The Lord is ſlow to Anger, and great in Power, and will not at all acquit the Wicked* (*t*): *The Soul that ſinneth ſhall die* (*u*): And *the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men* (*x*). Not to multiply Paſſages; throughout the Goſpel-Revelation the Offers made us of Mercy do ever ſuppoſe us to be in a loſt and undone State by reaſon of Sin. The eſtabliſhed Appointment and Decree of GOD in Heaven and Earth is, *The Wages of Sin is Death* (*y*). By the Puniſhment of Sin GOD will maintain his Glory, which the Inſolence of Sin ſeems to have deprived him of, till the Recompence of Vengeance *make his mighty Power to be known.* Lay it to heart then, whoever you are; you have ſinned, provokingly rebelled againſt your Maker; and how *fearful a thing is it to fall into the Hands of the living God!* Let me ſuggeſt to you the

(*t*) Nah. i. 3. (*u*) Ezek. xviii. 4.
(*x*) Rom. i. 18. (*y*) Rom. vi. 23.

Certainty

Certainty of that Wrath, the Eternity of that Vengeance, the Depth and Horror of that *Tophet*, the Fury of that *Fire*, which *the Breath of the Lord kindles*. If Sin, like a devouring Army, hath already brought Deſolation after it; if it hath intailed the Curſe of GOD upon Nature and upon ourſelves; judge then, what Store of Vengeance is prepared for it againſt that Day, when it ſhall be fully rewarded: But whatever that Vengeance be, Sin hath made you all the Children and Heirs of it: This is the laſt Conſequence of Man's Apoſtaſy; it hath brought the Curſe of GOD upon us. The great Governor of the World *will not let Sin go unpuniſhed.*

AND now *what ſhall we ſay to theſe Things?* You cannot deny the Accuſation. *The whole World is guilty before God.* You cannot diſpute the Conſequences. You muſt own, that you have diſhonored GOD's Government, and ſet yourſelf at a deplorable Diſtance from GOD and Happineſs, and incurred his avowed Wrath. Sad State of a ſinful World! Methinks, in ſuch a view of ourſelves, every Heart ſhould be ſtruck with an awful Suſpence, with a ſacred Dread about the Iſſue. That trembling Anxiety, which ſeizes every Breaſt, upon Occaſion of ſome more ſolemn Execution, when the Hand is now lifted up to ſtrike the Blow, ſhould

ſhould poſſeſs our Souls. And yet I have another Conſideration to add, when we meet again, which muſt abundantly contribute to increaſe our Apprehenſion. But I ſhall diſmiſs you for the preſent with this awakening Paſſage of Scripture, which, you will find in the ſixth Chapter of *Geneſis*, introduces God's Denunciation of Vengeance upon the firſt World. *God ſaw that the Wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually. And it repented the Lord that he had made Man on the Earth, and it grieved him at his Heart. And the Lord ſaid, I will deſtroy Man, whom I have created, from the Face of the Earth; for it repenteth me that I have made them.* The Application is both eaſy to be made, and terrible to be thought of.

SERMON

SERMON II.

The Helpleſſneſs of Man.

ISAIAH LXIII. 5.

And I looked, and there was none to help; and I wondered that there was none to uphold.—

NO ſooner had *Adam* ſinned, than he felt the terrible Conſequences which Sin ever brings with it. Reflect a Moment upon the Circumſtances he was in, when now having tranſgreſſed the divine Commandment, he *heard the Voice of the Lord God walking in the Garden.* Conſcience in Alarm proclaimed his Guilt, and prevented the Accuſation, *Thou haſt eaten of the forbidden Fruit.* The Curſe ſounded in his Ears, *In the Day that thou eateſt thereof, thou ſhalt ſurely die.* GOD was at hand, to inflict the Vengeance. What ſhould the Wretch do? He dared not ſtand the once-beloved Countenance of GOD. Nor

did he reflect, how vain it was to think of flying from his univerſal Preſence. Fooliſhly he *hid* himſelf *amongſt the Trees*, till the Voice of GOD commanded him forth. Sin inſtantly begets an abhorred Iſſue in the Soul, the Confuſion of Guilt, Diſlike of GOD, and a Dread of Vengeance. *Adam was afraid, and hid himſelf.*

Our God is a conſuming Fire (z) to Sinners, Sin cannot endure his Majeſty. Sin, diſhonorable to GOD, and apprehenſive of his avenging Arm, doth not like his Preſence. Say thou, who haſt weighed the Conſequences of Sin with any Conſideration; *Is it a light Thing*, that thou haſt diſhonored GOD, and provoked his Wrath upon thy Head? Canſt thou well bear to think of him, who, ſtrict in Juſtice and almighty in Power, is thy Enemy and Avenger? Art thou not ready to act over again the ſad Folly of *Adam*; to hide thyſelf from GOD's Preſence; to drown the too terrible Reflexion in Care or Pleaſure, till GOD call thee forth and will be attended to? It is well if thou hearken to that Voice, though the Sound of it be terrible to thy Soul. Well will it be with thee, if *in this thy Day* thou lay to Heart the Conſequences of thine Iniquities, while yet there is Hope; if, though with Trembling and Aſtoniſhment, thou art made to feel the State of a Sinner, that moſt deplorable State of

(z) Heb. xii. 29.

being

being a Rebel, alienated from all Eſteem of GOD and Fitneſs for his Glory, and an Heir of Vengeance and Rejection. Then with an intereſting Concern thou wilt enter with me into this farther Inquiry, whether thou canſt remove theſe Conſequences from thee; whether thou canſt reſtore the Honor thou haſt taken away from the Governor of the World, bring back thy Soul to a Creature-like Diſpoſition, without which thou muſt remain incapable of taſting ſpiritual Happineſs, or averting GOD's Vengeance.

I MUST be allowed to tell you, you cannot.

THIS was the *ſecond* Point.

AND, upon this Particular, I ſhall wiſh to drive you to the Diſtreſs of *Jonah*'s *Mariners*; having raiſed *a Tempeſt* about you, to leave you without any other Hopes of Safety, than by *caſting forth into the Sea* your Self-confidence. You may be apt to look for Security and Salvation, and Healing the Breach that Sin hath made between GOD and you, by Labor and Repentance, purely your own. As the Mariners did, you may be *rowing hard to* this *Land* to ſave yourſelves, unwilling to throw yourſelves upon Mercy as otherwiſe loſt. But when you ſhall not be able; when you ſhall find, that you cannot truſt in any thing you can do, either to glorify GOD, to recover Purity of

Heart, or to ſatisfy his Juſtice; then with unwonted Attention you ſhall conſider that mighty Redeemer, who is come to reſtore the Breath, and tenderly waits to hide and cheriſh you under the Covering of his *healing Wings*.

I SAY therefore, that having been found guilty of Sin before the Majeſty of GOD, thereby you have diſhonored him, in ſuch a Manner alienated yourſelf from GOD, that you are unfit for his Preſence and Glory, and have intailed an eternal Curſe upon you. But from theſe Conſequences you cannot reſcue yourſelf.

I WOULD engage you to obſerve the Connection there is between theſe Conſequences of Sin. It is notorious, that the Rebellion of Man's Will and Way diſhonors GOD as the Governor of the World. This Rebellion hath deſtroyed all Capacity of Happineſs in the Creature with the Creator, though in him only it is poſſible that a reaſonable Being can be bleſſed; while the Glory of GOD, and the evil Diſpoſitions of Man's rebellious Nature, lead directly to a State of endleſs Baniſhment from GOD's Preſence, and of avowed and moſt required Puniſhment. Till GOD be glorified, till Man be humbled, the Separation between the Creator and Creature remains; and the Iſſue, on the one Part and the other, muſt be Man's Ruin for-ever.

GOD

God remaining diſhonored and Man rebellious, the Event is Enmity and Death. If therefore you would compoſe the Difference Sin hath made between God and you,—you muſt render back all the Glory you have deprived God of,—you muſt put on the Diſpoſition of a Creature,—you muſt ſatisfy the Demands of infinite Juſtice. See now how incapable you are to effect either of theſe.

Firſt, If you would remove the Conſequences of Sin from you, you muſt render back the Glory to God you have deprived him of. I will ſuppoſe you ſenſible, that by your Sins and Rebellion you have diſhonored God your Maker and Governor, and that you are willing to do all in your Power to render back that Glory to him. I will ſuppoſe you too, with the utmoſt Purity of Heart and Integrity of Life, returned to your Allegiance; and that with ſuch a Simplicity in yourſelf, your conſtant earneſt Endeavour is to promote God's Glory in the World, by all the Influence you have upon others. But now, even in this Caſe, you will not advance a Step towards repairing the Diſhonor which your paſt Sins have brought upon God. For what by ſuch a Conduct are you doing, more than your Duty? Or was it not your Duty to have been with God always, as I ſuppoſe you now to be? It is true by ſuch an humble

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know them not. They are even all that ever were acquainted with or ſaw you; at Home, Abroad, in all Companies, you were ignorantly patronizing the Cauſe of Rebellion. At beſt, you can but recollect a *few* upon whom you have done the Majeſty of God ſignal Diſgrace. Go then, bring *theſe* back: Deſperate Project! Some of them are no where to be *found*; ſome in *diſtant* Parts of the Earth; and others *departed*, dead it may be in their Sins, having left behind them a Race of *evil* Doers, and Iniquity for *an Inheritance to Childrens Children*. Thou canſt not but tremble at the Thought. But at leaſt recover thoſe to God who are ſtill alive and *with* thee. Intreat with them by the Glory of their God and thine, by the eternal Worth of their Souls and thy own: Try upon them all the Force of Argument and Tears. Alas! ſome would mock, ſome would deſpiſe, and ſome would diſſemble with thee. It would be no ſmall Conqueſt, ſhouldſt thou gain ſo much as *one*.

Or conſider yet again. Thou waſt a living *Infection*; thine Acquaintance caught Sin of thee, and they conveyed it to others. Say, How far will the Plague even yet reach? When will it ſtop? Or what Meaſures wilt thou take to prevent the Contagion from going ſtill farther? The Re-

flexion is enough to make every Heart fail, while he thus evidently ſees the irreparable Diſhonor he hath brought upon God.

SPEAK now, what Hope haſt thou of doing God Right? Wilt thou venture thy Soul upon it, that thou haſt made no Breach upon the Glory of God which thou haſt not, or canſt not ſufficiently reſtore? Wilt thou be bold to reſt the Cauſe of thy eternal Acceptance with God upon this Plea? I will anſwer for thee, that thou dareſt not meet the righteous God in Judgment upon ſo lame a Confidence. Already thou art crying for Mercy; *the Lord pardon thy Servant in this Thing.* But how would thy Cry be increaſed, couldſt thou ſee the Diſhonor which Sin does to the Majeſty of Heaven, as thou wilt aſſuredly ſee it, when thou ſhalt ſtand with the aſſembled World before the Judge of Quick and Dead! When thou ſhalt behold God magnificently glorifying himſelf upon ſinful Men and Devils for the Diſhonor they have done him! Couldſt thou know the Hurt which thy Sins have brought upon the Glory of God, as thou ſhalt then know it, how would thy *wounded* Soul *cry* out for Mercy!

PUTTING the matter now upon the moſt *favorable* footing; ſuppoſing you abſolutely and moſt intirely returned to your Allegiance, you ſee how it muſt fare with you for

for the Diſhonor you have done GOD, how incapable you would be of rendering back the Glory you had deprived him of.

BUT *can* I make ſuch a Suppoſition concerning you? *Can* I addreſs you as a Perſon returned to GOD, as one framed again to the Temper of a Creature? I know not any Power you have in yourſelf to become thus: I know your utter Deteſtation of and Averſion to it. This leads to

THE *ſecond* Thing which you have to get over, in order to your ſettling the Difference which Sin hath made between GOD and you; You muſt put on the Diſpoſition of a Creature; and this you cannot. Now having gained this Point with you already, that Sin hath deſtroyed the Image of GOD in your Soul, by what was advanced in the former Diſcourſe; I ſhall ſpeak to you as a Perſon convinced that he is ſet up for himſelf and is at Enmity with GOD; as to one who hath found that he *likes not to retain God in his Knowledge*, being turned away from him to earthly and carnal Things in all the Affections and Choice of his Soul; and who conſequently is aſſured of his intire Incapacity to enjoy ſpiritual and eternal Happineſs, till this ſinful *Law in his Members* be rooted out, and he be brought back to a perfect Purity of Heart and the true Spirit of a Creature.

I SUPPOSE you know all this: But you muſt be told, that you had never been acquainted with it, had not GOD declared it to you. Now that you have been informed of the Nature of GOD and Happineſs, and have been made to ſee the Waſte which Sin hath made upon your Soul, you can diſcover the Conſiſtency of this Reaſoning, and the Need you have of being *renewed in the Spirit of your Mind.* But had you been left to yourſelf, you had perhaps never thought of it, would not once have ſuſpected the ill State you find yourſelf to be in; poſſibly would have known nothing of GOD at all, no not ſo much as that there is any ſuch Being; or at beſt, have ſat down with very confuſed Notions of his Perfections. And I leave yourſelf to determine, how in ſuch Circumſtances you muſt have remained altogether excluded from all Poſſibility of recovering the Spirit of a Creature. You are indebted therefore to a foreign Help, even for this K[illegible]dge of GOD, yourſelf, and the Na[illegible] reaſonable Happineſs.

[illegible], ſuppoſing you well informed of your C[illegible]tion, and of the Need you lie under to frame your Heart again to the Temper of a Creature and a Dependent; how will you effect this Change upon yourſelf?

THE Word of GOD is plainly againſt you in this Matter: "You cannot turn "and prepare yourſelf by your own natural "Strength

"Strength (*a*)." Hear what it ſays. *The Fleſh is weak* (*b*): *The Fleſh luſteth againſt the Spirit* (*c*): *The carnal Mind is Enmity againſt God, and is not ſubject to the Law of God; neither indeed can be* (*d*): *And they that are in the Fleſh, cannot pleaſe God.* So far from any ſuch Power of turning to God, that *we are not ſufficient of ourſelves to think any thing as of ourſelves* (*e*); and that, becauſe the *Imaginations of Man's Thoughts are only evil continually* (*f*). And what, will you imagine that you are able to ſubdue the Power which Sin hath in your Soul, and to put on a *Purity of Heart* which will make you every way fit *to ſee God*; when he tells you ſo expreſly, that you are inſufficient to the very leaſt Part of it, ſo much as to deſire or even think of it?

Or if God's Declarations do not convince you, at leaſt let your own *Obſervations* perſuade you. Have you ever known or heard of ſo much as one in all Ages, that was returned to his Duty with a complete Victory over his evil Diſpoſitions warring within him? Hath there been one ſuch righteous Perſon; in the whole World ſo much as *one?* Where is that *Man that* liveth and *ſinneth not* (*g*)? Juſt the contrary; Sin hath been ever the Complaint of the Good, and

(*a*) Article x. (*b*) Matt. xxvi. 41. (*c*) Gal. v. 17. (*d*) Rom. viii. 7. (*e*) 2 Cor. iii. 5. (*f*) Gen. vi. 5. (*g*) Eccleſ. vii. 20.

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the Practice of the Bad. And have there been *none* think you at all Times; Do you not verily judge there are *many*, in the reach of your Knowledge, who would be rid of Sin and put on the Diſpoſition of Creatures, if they could? But none have been able.

Or finally, if you will obſtinately contend that you are *able*; that you can at your Pleaſure extirpate the Pride, Worldlineſs and Luſt that now dwell in you, leaving not any Traces of them in your Heart; that you can raiſe your Soul to a perfect ſpiritual Purity, and ſtand in God's Sight clean and holy as the Angels of his Preſence: If you will needs cheriſh this fond Opinion of your Sufficiency; try your Strength, you have no other Concern which equals the Moment of this to you, to have a *new Heart* and a *right Spirit*. Go, root out of your Soul the Luſting you find there after Indulgence and Eaſe, that you may be no more aſſaulted with vicious Thoughts: Rid yourſelf of all worldly Reſpects that at preſent ſway you; even of all the undue Regard your Heart pays to Intereſt and Honor, to Mens Opinion and Favor. Take down the Pride and Deſire of Self-pleaſing, which have poſſeſſed themſelves of you, giving Direction to all your Conduct; and together with them, baniſh for ever the Troop of their Attendants, Unbelief, Wilfulneſs, Impatience, Murmuring, Averſion towards God; Boaſting,

Boaſting, Malice, Envy, Hatred, Haughtineſs, Stubbornneſs, Anger, Reſentment, Peeviſhneſs towards Men. Let neither Pride nor any of theſe its ugly Iſſue and odious Train evermore appear in your Mind: And then put on Love of God in all your Heart, and of Man even as of yourſelf. To mention no more, eſſay your Strength upon *theſe*: Experience will ſoon tell you, if the very Sight of your difficult Undertaking hath not prevailed, that you are not *ſufficient for theſe Things*. By and by, you will join the univerſal Cry of Man impotent to Good: *Miſerable Creature that I am! Who ſhall deliver me?*

THUS you may be aſſured that you are unable to frame your Heart again to the Temper of a Creature. And yet, if this be not done, you muſt remain unfit for God, and incapable of Happineſs. Miſerable Creature indeed! Sorely beſet with Evils! A Diſhonorer of God, and incapable of rendering back his injured Glory! An Alien from him, *in whoſe Preſence is Life*, through the Defilement of thy Soul; and yet unable to recover that Purity which can alone make thee meet for his Preſence, were he diſpoſed to remit to thee all the Demands which his forfeited Honor hath upon thee! Miſerable Man! What will the End of theſe Things be? Almoſt I know not how to aggravate thy Miſery any more. What will

the End of theſe Things be? Thou Diſhonorer of God, thou Slave of Sin, how wilt thou eſcape the *Wrath to come?* How avert that Puniſhment which the Glory of the Heavenly Majeſty is concerned to inflict; a State which the perverſe Wickedneſs of thy Heart makes thee only fit for? Both the one and the other, the Diſhonor done of thee to God, and the Unfitneſs of thy Soul for his Preſence, alarm thee with Apprehenſions of an everlaſting Condition of Miſery, under the divine Diſpleaſure. And now therefore I add,

Thirdly, If you will heal the Breach made by your Sins between God and you, you muſt ſatisfy the Demands of his infinite Juſtice: But this you cannot any other Way than by enduring his Vengeance. You know how expreſs and abſolute God's Juſtice is; it claims the *laſt Mite*, either in Obedience or Puniſhment. *Curſed be he that confirmeth not all the Words of this Law to do them* (*h*). The irreverſible Decree of God through the Univerſe is, *The Wages of Sin is Death.* In Conſequence of this immoveable Purpoſe of the Almighty, Angels have been *caſt down to Hell and delivered into Chains of Darkneſs to be reſerved unto Judgment* (*i*). Sinners and Authors of Sin as they are, they are unable now for-ever to render

(*h*) Deut. xxvii. 26. (*i*) 2 Pet. ii. 4.

back

back to God the Glory they have deſpoiled him of, ever unable to regain the angelic Purity of Nature they have forfeited; they remain for-ever the Objects of Vengeance, and *are ſet forth for an Example of Juſtice.* And tell me, my Brother, thou and I have *ſtricken Hands with* Sin; wherewithal ſhall we ſatisfy Juſtice, and avert a like Suffering of Vengeance? *We have ſinned, we have done wickedly,* and we cannot undo what we have done. Our Sins that we have committed ſtand faſt for-ever, and for-ever are the Objects of that infinite Juſtice and Wrath, which doth *not let Sin go unpuniſhed.* We cannot avoid Juſtice, becauſe we cannot recal our Days and undo the Sin that we have done. What thinkeſt thou, didſt thou not forget God, and ſet up to pleaſe thyſelf? This thou owneſt. But may not what is *now* ſaid of thee, be equally alledged againſt thee ten *thouſand* Ages hence, that thou didſt ſin againſt God by this very Forgetfulneſs and Apoſtaſy from him? That *God created the Heavens and the Earth,* is as true now, and will be ſo eternally, as it was on that glorious Moment when *God ſpake the Word and they were made,* when *he commanded and they were created.* Juſt ſo of thy Sins: Now and eternally they lie againſt thee, and evermore call for Juſtice and Vengeance. One of theſe two Things remains, either to undo

what

what thou haſt done, or to fall under the Hand of Juſtice. And ſince thou canſt not attempt the *one*, be aſſured the *other* waits for thee.

NAY, but for any thing thou canſt do to the contrary, thou wilt always *continue* ſinful, and therefore not for thy paſt only, but for thy preſent iuſtant Iniquity, thou muſt be for-ever the immediate Object of Juſtice and Wrath. The Sinfulneſs of *Satan*, this Moment as much challenges the Juſtice and Indignation of GOD, as did his firſt *War in Heaven*, when his *Place was* not *found any more* there; and as long as he remains the evil Spirit he is, which he will do for-ever, the like Continuation of Juſtice and Diſpleaſure ſhall light upon him, as a *preſent*, as well as an *old* Apoſtate.

SEE now the Iſſue of the Whole. GOD is ready to do himſelf Juſtice upon you, and to vindicate his Glory in your eternal Puniſhment. While you alſo, now and eternally unable to quit your Sinfulneſs, eternally are unfit for his Preſence, and eternally remain the Object of his immediate Juſtice and Vengeance.

SAY then, vain Man, where are thy Hopes ſunk? What is become of that *confident Boaſting?* Which Way canſt thou ſave *thyſelf?* For ought thou canſt do, thou haſt no other Expectation but *Judgment and fiery Indig-*

Indignation. Would GOD thou wert well aware of this thy deplorable, helpleſs State! Then I ſhould *bring to thee glad Tidings* indeed, in the Offers of Mercy obtained for and propoſed to thee in *Jeſus Chriſt*, our only Lord and Saviour.

AND truly, as we are never ſo near Glory and Immortality, as when we are ſtruggling with Death, and ſorely beſet in the dark and melancholy Paſſage of a departing Hour; ſo it is an awful and importunate Concern about the Conſequences of Sin, which leads a Man to the Gate of Mercy. And you may be ſure you are never ſo near Salvation, as when, through the Grace of GOD, finding yourſelf loſt and undone, you are well-diſpoſed to throw yourſelf upon Mercy.

I MUST intreat therefore, if you will be profited by the Meſſage of Peace I have next to offer, that you will be at Pains with yourſelf upon all the former Particulars. Inquire into the Reality of your Sinfulneſs; and weigh attentively the Conſequences of Sin; and caſt in your Mind, how unable you are to reſcue yourſelf out of them. All this let Conſcience and Reaſon ſpeak: For I truſt, you have heard nothing which is not as conſiſtent with Reaſon, as it is with Scripture.

AND now I will draw this one Concluſion, which I will wiſh you to be deeply convinced

convinced of, from all which hath been advanced; namely, that "Sin is your greateſt "Enemy." The Conſideration of which, poſſibly may help you to greater Serioufneſs in the Inquiry I am recommending. For whilſt I remark theſe three Points as evidently riſing out of the Subject, that Sin (by which I would principally be underſtood to mean Man's erecting his Will for his Guide inſtead of GOD's ſovereign Pleaſure, this being truly the Root of all other Sin, and that which carries the higheſt Meaſure of Guilt in it) diſhonors GOD, as the excellent Governor of the World,—defiles the Soul of Man,—and brings Miſery with and after it;—I ſhall hope that you will be led more ſolemnly to conſider the Conſequences of Sin, and the Concern you have in them; and alſo that you are grown diſpleaſed and tired with it, and heartily willing to be rid of ſuch a Monſter and Enemy.

SIN is your greateſt Enemy.

1. SIN diſhonors GOD, as the Governor of the World. We ſpeak not of the Glory which GOD hath in *himſelf*; of that eſſential Honor which he poſſeſſes, as a moſt mighty, all-perfect, eternal, and independent Being: but we ſpeak of the *Manifeſtation* of this moſt reſpectable Glory of the Godhead thro' the Submiſſion of his Creatures. When GOD is obeyed and his Will meets with no Oppo-

Oppoſition or Backwardneſs in the Soul, but the Creature flies with Joy to execute the Almighty Command, knowing no other Deſire, nor wiſhing any other Happineſs, than this Service of the moſt High; when a Race of Beings, whom God hath made, do thus wait upon his ſovereign Will with one univerſal, uninterrupted Readineſs of Obedience, then God is known among them to be what he is; then the Creator is glorified, and the Creature is bleſſed. But when Sin comes in, this beautiful and lovely Order is diſturbed. The Things formed forget their Station, will not, do not any more obey: They ſlight their Maker, and paſs on with an inſolent Diſregard of the divine Will, to act as they pleaſe, and God in the mean-time loſes his Dominion: The Glory which ſhould accrue to him from the Obedience of his Works is gone; and inſtead of one univerſal Monarch, as many as there are of Creatures, ſo many ſelf-worſhipping Idols are ſet up in his Place. Then *Confuſion follows and every evil Work.* Every one making his own Will his God, will bear no Control. And while from hence, Envyings and Reſentments, and Hatred and Violence grow and ſpread, the Honor of God is deeply wounded, and his Government ſuffers Damage, even to Deſolation. In ſuch Circumſtances, the Glory of God is like

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the Sun in the Night: It ſhines indeed with its proper and eſſential *Brightneſs*; but then it is not *ſeen*; the Face of the World is turned away from it. Though God ruleth the Earth, his Dominion is covered and unſeen through the Darkneſs which Sin hath brought upon it. And, I beſeech you, how horrid a Thing, that the Creature, the Subject, the Dependent, ſhould thus rob God of his Glory! That the Maker ſhould be rejected and diſowned by thoſe very *Works which his Hands have made*, and which he fails not to preſerve and bleſs! Great God! Thou ſeeſt it; daily *thou beholdeſt this Ungodlineſs*, and conſidereſt the Wrong we are doing thy awful Majeſty; Thou ſeeſt thyſelf ſlighted, thy dread Command unnoticed and diſobeyed, thy glorious Name forgotten. Almighty King! we are aſhamed, yea even diſtreſſed, for the Diſgrace which is brought upon thy Glory, The Remembrance of our Rebellions pain us: O when ſhall we be rid of this Sin, the *Enemy that hath done thee this Diſhonour!*

2. Sin defiles the Soul of Man. Was it not a deſirable State, that of Innocence and Purity? Was not the Soul of Man a lovely Being, when it was ſtored with thoſe Tempers, which can alone endear it to its Creator? While Humility, without the leaſt

Motion

Motion to Pride; Truſt, void of all Fear; Obedience, without the moſt ſecret Murmuring; Love, intire and unalloyed; while Holineſs, Righteouſneſs, Truth and Goodneſs; while Quietneſs and Peace, all of them dwelt there together; while the Soul of Man was thus divinely arrayed, was it not lovely? Were we not *glorious within?* — But Sin hath effaced it all, ſcarcely left any *Ruins* of ſo glorious a Fabric. Sin hath propagated its ugly Breed upon us; hath made us proud and unbelieving, diſobedient and unloving; hath ſtamped us with the Likeneſs of the Prince of Darkneſs; hath drawn upon our Souls too near a Reſemblance of his Envy and Hatred, his Bitterneſs and Malice and Revenge; hath turned us after earthly Loves and brutal Joy, with the whole Bent of our Inclinations. Sin hath done us this irreparable Hurt; hath ruined what we were, and made us what we are, *earthly*, *ſenſual*, *deviliſh*, averſe from God, unfit for Him and Happineſs; all that is within us, ſince Sin entred, proclaims the melancholy Truth. Our Souls were as the *Garden of Eden*, before it: And lo, it hath left us *a deſolate Wilderneſs*. And what, ſhall we ſtand upon any Terms of Friendſhip with ſuch an Enemy? Though it look pleaſing, and flatter, and ſmile upon us, and would *betray us with Kiſſes*; ſhall we not hate the Traitor, and hold it off with

Abhor-

Abhorrence, as the very Bane of our Souls?

3. SIN brings Miſery with, and after it. You have heard how GOD threatens; you may feel if you will how he now puniſhes it. Conſider, I pray you, if Sin hath not curſed the Ground under us, and turned the Heavens, one while into Braſs, and another into a Deluge over our Heads; if it hath not armed the Sky with Thunder, and the Bowels of the Earth with Convulſions; if it hath not murdered all Joy, and chaſed Happineſs out of the World; if it hath not brought on us Vexation and Sickneſs, and Croſs and Care, making us very Slaves to keep ourſelves alive, and then conſigning this lordly Body of ours to the Worms and Duſt. I ſpeak not of unknown Things: I ſpeak what we feel and ſtruggle with, till we can hold Life no longer, and depart to the *Place appointed for all living* (*k*). But after Death comes the Miſery indeed, known now only in *Apprehenſion*, but ſo felt even in the *Expectation*, as to make all preſent Wo of no Account, when compared with it. Lanch your Thoughts into eternal Miſery; and you ſhall think of Man's momentary Wretchedneſs, with that Littleneſs of Apprehenſion wherewith a Perſon ſailing upon the vaſt Ocean reflects upon the River, which appeared great while he was paſſing

(*k*) Job xxx. 23.

out

out of it. And what is there that can be *called* Miſery, which you do not ſee before you, as the eternal Iſſue and Wages of Sin? To think of the *Body*'s dwelling in Flames! Should you be invited, by ſtrange Curioſity, to ſee a Criminal burnt at a Stake, your Soul would be moved within you, though a few Minutes would put an End to his Tortures. But ſhould you ſee him burning, and not yet dead, after a whole Day: And ſhould that Day be lengthened to a Week, a Month, a Year, to a thouſand Ages, to for-ever! Intolerable even to *think* of it; how then to *behold* it, but how moſt intolerable to *ſuffer* it! And this but the *half*, perhaps but the *leſſer* half, of Man's eternal Miſery! For to think of the Sufferings of the *Soul*; conſummate in all Wickedneſs to the fulleſt Meaſure, deſperately hating GOD, and yet lying inſtantly under the Frowns of his irreconcilably enraged Majeſty; how ſhall Conſcience ſting it, Rage gnaw it, and Revenge conſume it! How ſhall hopeleſs Grief, impotent Malice, and utter Deſpair, burſt forth into ſtrange Complainings, diſtreſſing Groans, woful Curſes and blaſphemous Inſultations, the Language of Hell; making the Voice of the Damned terrible, and filling their dark Chambers with Horror! And all this with tormenting Devils, the Outcaſts of Heaven, wreaking their inſatiable Malice upon them! O what

a Society, Place, Puniſhment, is here! And yet all this *the Wages of Sin.* See then, what an Enemy this Sin is to us, here and for-ever!

To conclude; I ſhall hope, that ſuch Reflexions, upon the Diſhonor Sin doth to GOD, upon the Defilement it brings upon the Soul, and the Miſery which comes with and after it, may, by the Divine Grace, engage your Heart to ſome Diſlike of it: So that while you are ſearching after this moſt important Concern, the Reality, the Conſequences of your Sins, and your Inſufficiency to ſuccour yourſelf; you may be diſengaged from that Bias, which the Convenience of Sin and Self-flattery are too apt to give to the Soul; and in the Iſſue, may find yourſelf as earneſt to be rid of Sin, as from the deplorable Events it hath produced. Thus diſpoſed, you will be ready to hear the good News of Salvation, in the Ability and Willingneſs the Redeemer hath to help you; and will diſcover a becoming Forwardneſs in laying hold of his moſt gracious Offers. May GOD both prevent and aſſiſt you herein, for the ſake of the ſame *Jeſus Chriſt* our Lord and Saviour!

SERMON

SERMON III.

The Power and Love of CHRIST.

ISAIAH LXIII. 5.

*—Therefore mine own Arm brought Salvation unto me—**

WHEN a numerous Hoſt of Angels declared the Appearance of our Redeemer, their Song was, *Glory to God in the higheſt, and on Earth Peace, Good-will towards Men* (*l*). But what Songs are thoſe which *we* ſend forth upon the Remembrance of that glorious Manifeſtation? What ſuitable Rejoicing do we ſhew at this Seaſon? Is the Voice heard among us of thoſe, who rejoice for Hell ſhut and Heaven opened, for Peace and Glory promulged to a loſt World?

* The Subſtance of this Sermon was preached the *Sunday* before *Chriſtmas-day*.

(*l*) Luke ii. 14.

The Days now before us, were ſeparated by the Piety of our Anceſtors for holy Joy; were ſeparated, that, with humble thankful Hearts, we might give ourſelves up to mutual Congratulation, to ſpeak one to another of the great Things which the Redeemer hath done. But to think, how the approaching Holy-days will be ſpent in this Land; how the Body of this People, as it were ſet looſe and caſting off all Reſtraint, are going with a determined Reſoluteneſs into all manner of Debauchery and Riot, as if a Licence to Sin upon this Occaſion had been iſſued from Heaven; how doth it pierce every faithful Heart with Sorrow, and cover the loyal Countenance with Sadneſs! My Brethren, what little Spot will be undefiled? What Corner of the Land where GOD will not be peculiarly diſhonored, *Chriſt* trampled upon with a more than double Portion of Inſolence, and Vice wallow in mad Lawleſsneſs? Horrid Expectation! But ſhall not *we* eſcape? Shall I not hope, that this ſeaſonable Word will check the Sallies of intemperate Mirth among *you*; and direct your Joy into a better Channel than that of drunken Carouſals and abuſed Feaſts? Your Hearts muſt be hard and ſavage, if what you have heard already, and what is now to be advanced, do not gain ſo much as this with you, to be ſober and conſiderate a few Days. But to come nearer to the Subject:

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If I have thus far prevailed; if Conſcience pronounces you guilty; and, from a deliberate Attention to the Conſequences of Sin, Vengeance diſmays you, as a Diſhonorer of GOD's univerſal Government, and as defiled and unfit for his Preſence, having found that no other Way remains on your Part to glorify GOD, than by the eternal Suffering of his juſt Indignation, and alſo that your rebellious Spirit hath taken to it ſuch black and malignant Diſpoſitions, as when filled to the full Meaſure, (which they would neceſſarily grow up to, for any Inclination or Power you have to reſtrain them) would leave you only a meet Companion for the accurſed Outcaſts of Heaven: If, with a fair Inquiry, being juſt to your eternal Intereſts, you have weighed what hath been before ſaid, and are wondring at the Immenſity of Ruin which Sin hath introduced, ſurpriſed too with the Conviction of your own Helpleſſneſs; *my Doctrine ſhall drop* upon you *as the Rain* on a parched Ground, *my Speech ſhall diſtil as the Dew, as the ſmall Rain upon the tender Herb, and as the Showers upon the Graſs*, when *I publiſh the Name of the Lord, the Rock* of Salvation, whoſe *Work is perfect* (*m*). Upon a ſuppoſed Conviction, now wrought in you, of your Sinfulneſs, of the Conſequences of Sin, and of your utter Inability to remove them, I proceed to the

(*m*) Deut. xxxii. 2.

Third general Propoſition:

Chriſt is able *to ſuccour you, having taken away all theſe fearful Circumſtances, which were ſeen to be the Event of Sin: And, withal, he is* willing *to do ſo.*

Firſt, HE *is able* to ſuccour you: For he hath fully vindicated and reſtored GOD's injured Glory.

Secondly, HE hath obtained Power to renew the Hearts of Men to their original Purity.

Thirdly, HE hath ſatisfied the Demands of Divine Juſtice; and all this by his Obedience, even unto Death.

Firſt, BUT you are ready to ſay, *Who is* he that is *ſufficient for theſe Things?* Who is the Perſon ſo dignified, as by his ſingle Might to *ſet out the Glory of God upon Earth in its native Grandeur and Splendor*; by his own meritorious Doings, to bring all that Honor to the Divine Government, which it would have received from the univerſal Obedience, Loyalty, and Submiſſion of the whole Race of Mankind? What is his Rank, that he ſhould have Power to prevail with GOD to return, and, *creating anew* the Souls of Men, again to communicate Himſelf to them? Who is that wondrous One, that could undergo the Vengeance and the Puniſhment, which the Sins of Men deſerved, and amply ſatisfy the ſtrict Demands of Juſtice?

Juſtice? Who is he, thus *mighty to ſave?* Suffer me, ye higheſt Angels and Archangels, ye Cherubim and Seraphim; ye can only be his Attendants. Your kindeſt Endeavours had left us without Hope. You preſume only to ſtand at a Diſtance, and adore the Counſels of divine Wiſdom; while Admiration overſpreads you, and your Spirits cry with ſolemn Sentiment: "How "deep thy *Knowledge and Wiſdom*, O GOD! "how unſearchable thy *Judgments!* how "*paſt finding out thy Ways!*"

The Son of God was manifeſted, that he might deſtroy the Works of the Devil (*n*); that is, to reſtore that original State, which Sin had overturned; to effect a Reconciliation between the Creator and the Creature, wherein the Majeſty and Juſtice of GOD ſhould remain unhurt, and Man brought to Obedience and Submiſſion, ſhould live. *God was manifeſt in the Fleſh* (*o*), upon this important Reconciliation. *The Word*, which *was in the Beginning with God*, and *was God* by whom *all Things were made*, *and without* whom *was not any Thing made that was made*, *was made Fleſh*, *and dwelt among us* (*p*). In that Fleſh which he had aſſumed, now GOD and Man myſteriouſly united, he was amply qualified to reſtore that Glory to GOD upon

(*n*) 1 John iii. 8. (*o*) 1 Tim. iii. 16.
(*p*) John i. 1, 3, 14.

Earth, which Sin had ſpoiled him of; to quicken the Souls of Men ſunk under the Dominion of Sin, and to bear the utmoſt Inflictions of Juſtice. And to theſe Ends, in that Fleſh he ſuffered Death upon the Croſs.

Conſider him not now, as a Man merely of your own Nature; but as a Man of the ſame Nature with you, united to the Deity. The Man thus dignified, free *from all Spot of Sin*, gave himſelf a willing Victim to the divine Glory, was made *a Spectacle to Angels and Men*, was lifted up to Shame, and reſigned his Breath upon a Tree: and this with every Circumſtance of Reproach, which could poſſibly make Sin appear infamous, and put it to Shame. And what Infamy or Shame could Sin be brought to in the Face of the World, equal with the ſacrificing of the only innocent Man that was ever born, and this Man alſo avowed to be *the Son of God*, where-ever his Name ſhould be heard; and that by a Death moſt vile and ſlave-like? Surely herein Sin ſuffered Diſgrace indeed; and "the Glory of GOD's Government was "fully vindicated." As in *human* Conſtitutions, when ſhaken by the Inſolence of Rebellion, the Execution of ſome capital Rebel recovers the Majeſty and Firmneſs of Government, and makes Rebellion ſhrink in the utmoſt Corners of the Land; ſo much more

more in the *Offering* up of *Chriſt* upon the Croſs, the Honor of GOD's Government is re-eſtabliſhed; and by Reaſon of the Innocence and Dignity of the Sacrifice, all the Diſgrace which Man's Sin and Rebellion had brought upon it is wiped away. Poſſibly the Evidence of this may not be ſo ſtriking but to enlightned and humbled Minds at preſent: however, when the Day of Recompenſe ſhall be revealed, and *every Eye ſhall ſee* the once-deſpiſed *Jeſus*, decked with Majeſty, and adorned with reſplendent Glory, ſitting upon his Throne to determine the everlaſting Condition of Men, it will be impoſſible to queſtion, that by the Death of ſuch a One, *Glory* hath been given to *God in the Higheſt*.

Secondly, HE hath obtained Power *to renew the Hearts of Men to their original Purity*. GOD and Man, ſince Sin entered into the World, were at Variance; and, like Perſons after Differences, each of them keeps at Diſtance from the other. GOD withholds himſelf from Man, and will have no Converſe with him, till Satisfaction be made for the Diſhonor Sin hath done his Majeſty: Man is helpleſs, and alſo ſtubborn, neither able nor willing to renew Communion with his Maker, although herein alone he can be happy. So that all Communion is cut off between GOD and his Creature. But now

this great Reconciler, having vindicated and reſtored GOD's Honor, hath prevailed with God to reviſit, and dwell with, the Souls of Men: and having purchaſed the Holy Ghoſt, by the kindly Influences thereof can ſoften and prepare the Hearts of Men to receive Him. For ſuch was the Merit of CHRIST's Sacrifice, that while it reſtored Glory to GOD, it again opened the Communication between GOD and the Spirits of Men, that is, it obtained the Gift of the Holy Ghoſt for the ſanctifying Mens Hearts and Lives, and ſo recovering them to a Fitneſs for GOD. *It pleaſed the Father, that in* this Man *ſhould all Fulneſs dwell* (*q*); yea *all the Fulneſs of the Godhead bodily* (*r*). He was, and is, *full of the Holy Ghoſt* (*s*). *And having received of the Father the Promiſe of the Holy Ghoſt* (*t*), *he* is able to *ſhed* it abroad upon Mens Hearts, even that *living Waters ſhall flow out of their Bellies* (*u*). He is made the Channel, through whom the Supply of the Spirit comes to us; and that Grace, ſo derived unto us, is able to cleanſe and purify our Hearts; even as the ſame Holy Spirit, of whom he was conceived, kept him, in all Reſpects a Man like ourſelves, free from *all Spot of Sin*. We are of ourſelves inſufficient to all Good; but the Spirit,

(*q*) Col. i. 19. (*r*) Col. ii. 9. (*s*) Luke iv. 1.
(*t*) Acts ii. 33. (*u*) John vii. 38.

which

which dwelleth in him, and which by Purchase he hath a Right to beſtow, can quicken our dead Souls, enable us with Strength againſt all our Enemies, mortify our rebellious Pride, earthly Deſires, and carnal Luſtings, and reſtore us again to a perfect Image of GOD. *He ſitteth* over Men *as a Refiner and Purifier of Silver*, to breathe upon their Hearts with his Spirit, and to kindle a Fire within them, *purging them as Gold and Silver, that* their Souls may be *offered unto the Lord an Offering in Righteouſneſs* (*x*). And the Grace, which he gives, muſt needs be ſufficient to all the Purpoſes of our Souls Recovery; ſince *God worketh in us both to will and to do* (*y*), even that *Holy Ghoſt, which is ſhed on us abundantly, through Jeſus Chriſt our Lord* (*z*).

WHEREAS then we are naturally without all ſpiritual Strength, bowed down under ſin, and unable to lift up ourſelves, this *Jeſus* is able to quicken and put Life into us, feeding us with the Supply of the ſanctifying Spirit out of the Fulneſs thereof, which abideth in him. He is between GOD and us, to convey to us the Spirit, at his ſole Diſpoſal: That as from *Adam* a ſinful and corrupted Nature is derived unto us; ſo *Chriſt* ſhould be the ſecond Head, for com-

(*x*) Mal. iii. 3.
(*z*) Tit. iii. 5, 6.
(*y*) Phil. ii. 13.

municating a contrary and divine Principle of Grace and Holineſs: Here a Way is opened both for Communion between GOD and Man, and for purging our Hearts, that they may be fit Habitations for GOD's Preſence. And the one and the other of theſe is owing to the Merit of his Atonement; which at once vindicating GOD's Honor, removed the Bar to Reconciliation on GOD's Part; and purchaſing the Gift of the Spirit for Man, might make him both able and willing to come in and accept of the Reconciliation, by putting on a creature-like and obedient Spirit. And

Thirdly, BY the ſame Sacrifice, *He hath ſatisfied all the Demands of Divine Juſtice.* The Juſtice of GOD will be allowed to proceed upon Principles of unerring Propriety and Rectitude: Whereby, as he will not ſuffer Sin againſt his Majeſty and Government to be unpuniſhed, but will correct it in a Way ſuitable to his own Dignity, to the Nature of the Crime, and to the Ends of his Dominion; ſo, when this hath been done, he will be ſatisfied, will become gracious, and remit his Indignation. Now when we conſider the Perſon, who gave himſelf a Sacrifice to the Divine Vengeance; we ſhall find, that in his Death Sin hath been ſo fully puniſhed, that all the Ends of Puniſhment are anſwered. Where-

fore,

fore, even GOD's Juſtice will hinder his demanding any more; whilſt alſo it either could not, or would not be ſatisfied with leſs. The Prophet *Zechariah*, ſpeaking of this Sacrifice, had ſaid; *Awake, O Sword, againſt my Shepherd, and againſt the Man that is my Fellow, ſaith the Lord of Hoſts: Smite the Shepherd, and the Sheep ſhall be ſcattered* (*a*). The Application, which our Lord makes of the latter Clauſe in this Paſſage, convinces us that the former is ſpoken of Himſelf and his Sacrifice. Againſt whom then did the *Sword* of *the Lord of Hoſts awake* in Vengeance? Againſt a Man, *foraſmuch as the Children are Partakers of Fleſh and Blood, himſelf likewiſe took Part of the ſame* (*b*): Yet without Sin (*c*). A Man, that is *God's Fellow, in the Beginning with God*, and *God one with the Father* (*d*). Againſt this *God-Man*, the *Shepherd*, GOD drew out the Sword; he *laid down his Life for the Sheep* (*e*); he *was made a Sin-offering for us* (*f*). And in the Sacrifice of ſuch an One, what Vengeance did Sin deſerve, which it did not ſuffer? What did Juſtice demand, which was not paid? What Correction of Iniquity was needful to make GOD's Government reſpectable, and to deter from violating it,

(*a*) Zech. xiii. 7. (*b*) Heb. ii. 14.
(*c*) Heb. iv. 15. (*d*) John x. 30.
(*e*) John x. 15. (*f*) 2 Cor. v. 21.

And

and not amply executed? *Search the Scriptures*; there you see abundantly, that the Sacrifice of this *Lamb taketh away the Sin of the World* (*g*); that GOD accepteth it, as a *Propitiation*, an *Offering* to him *of a sweet-smelling Savour* (*b*); in Consequence hereof, that *Christ* hath *the Keys of Death and Hell* (*i*); and that *all Power in Heaven and Earth is given to him* (*k*). True then it is, that *Sin shall not be unpunished*; that *the Wages of it is Death*; that *the Wrath of God is revealed from Heaven against it*. All this is the certain, the unchangeable Decree of the Almighty; nor shall *one Tittle* of it *fail*. But behold the Garden, and the Cross; consider well the Agony, and the Execution; remember whose Cries you hear, and who it is that expires; and then say, if Sin hath not been punished, if Death hath not been endured, if the Cup of Wrath hath not been drank even to the very Dregs, if all is not *finished*. For he was not only a Man, whose Sufferings were full of Bitterness, and Pain, and Reproach; though this were pitiable: Not barely One he was, who was innocent of the Crimes for which he suffered; though this might justly double our Compassion: But he was a Man, pure in Heart and Life, as *Adam* in the Moment of Creation; he was also

(*g*) John i. 29. (*b*) Eph. v. 2.
(*i*) Rev. ii. 16. (*k*) Mat. xxviii. 18.

One

One personally united to the Eternal Word. Thus innocent, thus dignified, *he bore our Griefs and carried our Sorrows; was stricken, smitten of God, and afflicted; was wounded for our Transgressions, and bruised for our Iniquities; his Soul* was made *an Offering for Sin* (*l*.) It was his Union with the divine Word, which enabled him to endure all the Load of Wrath, which Sin had provoked: It was this, which made that Endurance a sufficient Satisfaction. Thus united, GOD could neither demand, nor we deserve more of Vengeance than he could pay. Thus united, he was capable of suffering; and this Suffering was to the full Satisfaction of Divine Justice: *Wherefore also he is able to save* Sinners *to the uttermost* (*m*).

SAY now, upon these Views, what Power hath not CHRIST to save? He hath Salvation to bestow: For in his Death all the Consequences of Sin are done away. This vindicates GOD's Glory, opens a Way to Communion with GOD, and Sanctification of our Hearts through the Spirit, and averts the fearful Curse of GOD's Wrath. He is able to succour us. And he is willing to impart to us all the Benefits of this valuable Purchase.

BUT stop, thou sinful Man, and consider the Value of thy Soul. He who *beholdeth*

(*l*) Isa. liii. 4, 5, 10. (*m*) Heb. vii. 25.

the

the Things which are not, as if they were; who comprehendeth Eternity, and takes it up at a Thought; who hath fixed the Depth of Hell and the Height of Heaven, and meaſures in his Mind the Miſery of one and the Happineſs of the other; who, knowing the exact Worth of this World and the next, hath ſent his only begotten Son to reſcue thee from Deſtruction, and to refit thy ruinous Soul for Glory: What doſt thou read of the Value of thy Soul in this his Dealing? Were a Prophet or an Angel ſent to thee of expreſs Meſſage from GOD, with a Miracle in his Hand; did a well-known Friend come to thee from the Dead; it would bear no equal Conviction with it, could awaken no ſuch ſolemn Impreſſion; as the Condeſcenſion of the Eternal Word to take upon him thy Nature, and therein to make Atonement, is ſuited to do. *Haſt thou underſtood theſe Things?* Haſt thou learnt the Importance of thy Soul, whilſt thou haſt been conſidering *the holy One of God* manifeſted to render Glory to GOD, to raiſe thy defiled Nature to Holineſs, and to redeem thee from the Curſe? Haſt thou been ſearching after the various Steps of this adorable Myſtery with a trembling Concern? And haſt thou felt a glad and ſatisfying Joy and Conſolation ſpringing up within thee, and growing more quick and lively, as the Myſtery hath

hath been unfolding, and Conviction of the Redeemer's Power to ſave and ſuccour thee, hath grown ſtronger and clearer upon thy Heart? It is well: Such as theſe are the anxious Diſtreſſes of the ſelf-condemned Soul; ſuch the awful Importunity, with which it waits upon the Riſing of *the Sun of Righteouſneſs*. As this Light advances, the Soul enlarges its Proſpect; pierces upward to GOD, and forward to Eternity, and downward to Hell; extends its Views abroad upon the miſerable State of Man, intimately conſiders itſelf, and is mightily engaged in the Cauſe of its eternal Intereſts. For the Sacrifice of *Chriſt* is ſo inſtructive every Way; it ſo warns us of the horrid Guilt and Danger of Sin, of the Excellence of eternal Glory, and of the Terrors of GOD's Wrath, and withal of our own Weakneſs and Inſufficiency; that whoever attends to it with perſonal Application, ſhall aſſuredly find the Value of his Soul, and inſenſibly fall into that awakened Frame of Concern which the Apoſtle ſo ſtrongly expreſſes, when he bids us *work out our Salvation with Fear and Trembling* (*n*).

SAY now, have you thus weighed the Sacrifice of *Chriſt*? Hath it taught you, either to tremble under the vaſt Importance of your Salvation, or to rejoice in the aſſured

(*n*) Philipp. ii. 12.

Ability

Ability of the Redeemer to ſave you? Hear then yet farther.

Secondly, HE is *willing* to make you Partaker of all theſe Fruits of his Sacrifice. A full Hand avails nothing to the Relief of the Neceſſitous, unleſs the Poſſeſſer be alſo of a bountiful Diſpoſition. But the Heart of our Redeemer is inlarged, as his Hand is plenteous. He is as *willing* to ſave, as he is *able*. Nor ſhall I need ſet about any long Illuſtration of that, which wants *Obſervation* more than *Evidence*. That *Chriſt* is willing you ſhould reap the Fruits of his Sacrifice, requires little Proof, but much Perſuaſion upon the Mind. And here let all his Condeſcenſions and his Love confirm you, how ready, how pleaſed he would be to ſave you, to give you the Peace he hath purchaſed, the Grace he hath to beſtow, and the Glory he is in Poſſeſſion of. Should a Man forego his Eaſe and Quiet, go through Toil and Labor, endure all Difficulties, and run the Riſk of his Life to promote your Welfare, you would be left without all Doubt of his Readineſs to ſerve you. And did the Son of GOD freely leave the Boſom of his Father, and clothe himſelf with your Fleſh; did he ſubmit to the Cradle and the Manger, to Poverty and Perſecution, to a Life of Labor, and a Death of Shame; did he deſerve nothing of all which he underwent, when malicious

malicious Enemies accuſed and condemned him with Falſhood and Rage, and then inſulted him with a cruel Triumph; when his *falſe* Friends betrayed, and his frail ones forſook or denied him; when the Wrath of GOD fell upon him, and the big Grief burſt out at every Pore in Drops of Blood; when he was mangled with Whips, and rent with Thorns, and deformed with Buffetings, and even then expoſed in mock Grandeur; when, ſuch an Object of Pity, he was loaded with the Croſs, and led through the Streets, before a gazing, taunting Multitude?—But what need I ſay more, or why ſpeak of that laſt Scene, which ſurpaſſes all? All this was a free Endurance; he merited not the leaſt Pang, or the leaſt Stripe; he was the *Well-beloved of the Father, in whom God was well-pleaſed.* Or, yet again, Did he quit his Love towards you and this Earth together? Is he not gone up *to the Preſence of God, to appear for you*, and ſolicit your Intereſts? And is not your Soul the daily Object of his Providential Tenderneſs, Care, and Bounty? Surely, he is willing to give you any thing, all that Salvation you need. Would GOD we were as ready to receive it, as he is to give it!

BUT let his *Invitations* and *Aſſurances* put beyond all Suſpicion his Willingneſs to ſave you: You cannot doubt, what you have

have from his own Mouth. *The Son of Man is come to ſeek and to ſave that which is loſt* (*o*); not only to *ſave*, but to *ſeek* us, that we may be ſaved. *Come unto me, all ye that labor, and are heavy-laden, and I will give you Reſt:* And that with the moſt winning Inducements; *for my Yoke is eaſy, and my Burden is light* (*p*). *Ho, every one that thirſteth, come unto me and drink* (*q*). Thus himſelf ſpake. And how is this his gracious Diſpoſition intimated in the Words of *Iſaiah* concerning him, *He ſhall ſee of the Travail of his Soul, and be ſatisfied!* Words which expreſs ſuch a Delicacy and Exquiſiteneſs of Affection, as to make us feel, that all the Pain our Redeemer endured, was forgotten and loſt in the Satisfaction and Delight he found in doing us Service.

AWAY then with all thy Fears. Thou art indeed found guilty: Sin hath alſo defiled thy Soul; Juſtice demands Vengeance, and thy own accurſed Wickedneſs hath made thee fit for the Place of Wrath: Nor haſt thou the leaſt Power in thyſelf to avert the dreadful Ruin: But the Mercy of GOD hath contrived a Way to vindicate the Glory of the Divine Government, to recover thee from Sin, and to ward the Curſe from thee; and this by the Incarnation and Death of the

(*o*) Luke xix. 10. (*p*) Matt. xi. 28, 30.
(*q*) Iſa. lv. 1. John vii. 37.

Eternal

Eternal Word. Raiſe up thy Head and live: *There is no Condemnation to them that are in Chriſt Jeſus* (*r*). Only be ſure that thou *be found in him*; and Sin ſhall not be thy Deſtruction: Only look unto him, with an affectionate, loyal Heart, with an Heart big with Deteſtation of Iniquity, which feels ſomewhat of thoſe Wounds which thy Sins have given him.

THIS would lead me to the *Fourth* and concluding Point, namely, What that *Faith* is, which gains us an Intereſt in the Bleſſings of this Sacrifice, and makes us Sharers of Chriſt's Salvation.

BUT I will chuſe to conclude, for the preſent, with a practical Review of what has already appeared before us. Conſider thyſelf then, whoever thou art, as a Man, created to ſerve the Purpoſes of thy Maker's Glory; and yet as an inſolent Worm, who haſt dared to join thy Fellows in Rebellion againſt the Majeſty of GOD. Thou haſt caſt off Submiſſion; thou haſt loſt all Loyalty of Heart towards thy Heavenly King; thou haſt affected Independence, and arrogantly ſet up to be thy own Maſter. See to it; thou haſt been doing thy own Will, and taking the Way of thy own Pleaſure: The Gifts of GOD thou haſt turned to thy own Uſe, and vainly boaſted thyſelf of what

(*r*) Rom. viii. 1.

was

was but lent thee. The all-preſent GOD hath noted thee in the wanton Career of thy Pride and Self-ſufficiency; hath ſeen himſelf forgotten of thee; hath heard thy ſtubborn Murmurings againſt his Diſpenſations; hath beheld thee bowing down to the Idols of Life, Pleaſure, and Intereſt, and Praiſe. Ah, how art thou fallen from GOD and Happineſs! What Wrong haſt thou done to thy GOD and thy Soul! The honorable Name of GOD thou haſt cauſed to ceaſe from the Earth; well-pleaſing Innocence hath left thy Soul; thou art become the Habitation of ugly Monſters begotten upon thee of the Devil, the World, and Luſt. Hell hath opened its Mouth, and waits till thou haſt filled up the Meaſure of thy Iniquity, to receive thee; Hell, the Place of Sin and Vengeance. Go, *gird up now thy Loins, like a Man*; put on thy Might, thou Man of Strength; go, ſeize GOD again upon his Throne; give him back the Honor thou haſt rebelliouſly deſpoiled him of, that his Dominion ſuffer nothing through Fault of thee: Riſe up and drive before thee the Traitors, which dwell in thy Soul, that *not one of them may be left*; yea, take to thee alſo the Image of GOD that he may *have Pleaſure in thy Beauty*: Seeſt thou not the avenging Sword of GOD held up to ſtrike thee? Loſe no Time; give his Juſtice Satisfaction.

tisfaction. Up, beſtir thyſelf; theſe Things are not the Work of a Day. Why doſt thou loiter? Art thou not able? Is the Taſk too great for thee? What; is that proud Head of thine, thou haſt carried ſo high againſt Heaven, brought down ſo ſtrangely, that thou dareſt not attempt thy Recovery; that the very Thought confounds thee? Methinks, I ſee thee in this Matter reduced to the Condition of an Infant newly born; thou lieſt utterly helpleſs, and without Strength; unleſs ſome gracious Hand ſuccour thee, thou canſt but weep and complain, and periſh. The irreparable Diſhonor thou haſt done the Majeſty of GOD, the ſtubborn Dominion which Sin hath gained upon thee, the Expectation of deſerved and declared Wrath, all fall upon thee together, cruſh thee to the Duſt, and draw forth the ſolemn Cry from thy Heart, "Undone "*Man, that I am; what ſhall I do to be* "*ſaved!*"

HEAR now, and lift up thy Head; yet there is Hope. *God ſo* loves thee ſtill *that he* hath given *his only Son, that* thou mayſt *not periſh.* All may be well. The Mighty Redeemer ſtands between GOD and thee: Jealous of his Father's Glory, full of Zeal to bring in Rebels to Allegiance, he hath ſubmitted to Death; and all the Merit of it, he offers to thee. How extenſive, how tender

tender his Love! O my Brother, whether ſhall we moſt rejoice or fear, in the Sight of this Condeſcenſion? The Wiſdom, the Juſtice, the Love, manifeſted in *the Word made Fleſh*, together with the Intereſt we have in the wonderful Diſpenſation; how ſhould it poſſeſs our Hearts! At once cover us with Confuſion, fill us with Joy, and inflame us with Gratitude! Let us think together of that GOD, with whom we have to do. Let us think of that Goodneſs, as well as Power, which made us out of Nothing; of that Patience, which waits upon a World in Rebellion, while no Might is wanting to execute inſtant Vengeance; of that Mercy, which ſacrifices the Lord of Life, to ſave Sinners and Enemies. In theſe Reflexions, Admiration of the every-way glorious GOD cannot but ſeize us; and, entring into the awful Sentiments of the Prophet, we ſhall be ready to cry out; "*Truly*, "*O God, thy Thoughts are not as our Thoughts*, "*nor thy Ways as our Ways* (*s*). We cannot "*find* thee *out to Perfection*. But if we may "meaſure thy Attributes one by another, "and count of thy Juſtice from what we ſee "of thy Goodneſs, and Patience, and Mercy, "that it is altogether infinite and incompre-"henſible; we muſt believe, that thou haſt "ſome wondrous Vengeance in Store for

(*s*) Iſa. lv. 8.

"Sinners,

" Sinners. We hear of Flames and *Black-*
" *neſs of Darkneſs* for-ever: But we can no
" more meaſure the Size, than we can fathom
" the Eternity of thoſe Torments, thy ex-
" act Juſtice hath appointed *the Wages of Sin.*
" We cannot but tremble, O GOD, upon
" the Apprehenſion of thy fearful Judg-
" ments, even as little as we can conceive
" of them: And Wo were unto us, unleſs
" thy Mercy were as large as thy Juſtice.
" But, great GOD! It is as eaſy for thee to
" forgive as to puniſh: And thy Wiſdom
" hath diſcovered a Way, whereby to exer-
" ciſe thy Mercy without injuring thy Juſ-
" tice. Nor can thy Truth fail, more than
" any other of thy adorable Perfections.
" We will dare avouch it therefore with
" humble Confidence, becauſe thou haſt
" ſaid it; we can no more periſh, if we
" return, than we can eſcape, if we perſiſt
" and die in our Iniquities: For thy unal-
" terable Truth ſtands engaged for the one,
" as much as the other." Such art thou, in whoſe Hands we are; in Goodneſs, Patience, Juſtice, Mercy, and Truth, altogether infinite.

O grant us, Heavenly Majeſty, from the daily Experience we have of thy Loving-kindneſs and Patience, to conceive the higheſt Apprehenſions of both thy Juſtice and thy Mercy; that flying

flying from Sin, we may eſcape thy Judgments, and betaking ourſelves to Chriſt Jeſus *may inherit thy Promiſes; Judgments and Promiſes which, upon the infallible Aſſurance of thy Truth, are* " laid up for the Evil and the " Good."

SERMON

SERMON IV.

Faith in CHRIST.

JOHN VI. 37.

—Him that cometh to me, I will in no wiſe caſt out.

GIVE me leave to hope, that amidſt the various Concerns which have engaged your Attention ſince we laſt parted, the important one of your Souls Salvation may have had a peculiar Place: That you are come hither again deſirous to have *the Way of God expounded to you more perfectly*; more perfectly to be informed, how ye may be delivered from your manifold Miſeries, how made Partakers of the ſaving Merits of *Chriſt*'s Atonement. Hear what your Redeemer ſaith, *Him that cometh to me, I will in no wiſe caſt out.* You muſt *come* to *Chriſt:* If you do ſo, you have it from his

own Mouth, he *will in no wiſe caſt you out*; and you know, that *Heaven and Earth ſhall paſs away, but his Words ſhall not paſs away.* You would know, what it *is* to *come to Chriſt*. My Buſineſs is now to explain that Matter unto you: But I would aſk you beforehand; Is it out of *Curioſity* you would hear of it, to amuſe a critical Head? Or would you know it, merely to ſettle you in juſt Notions, and orthodox Opinions? Alas! I ſhould but loſe my Labor upon you. You may hear, you may know, but you cannot underſtand nor perceive. How ſhould you? you know not, at leaſt you feel not, that you are a Sinner; you are *whole*, you do not *need a Phyſician* (*t*); you neither can nor will *come to Chriſt, that you may be ſaved.* But would you know what it *is* to *come to Chriſt*; becauſe whatever it be, and whatever it may coſt you, you are *ready* to do it? Be aſſured that you *are not far from the Kingdom of God* (*u*). It will be a pleaſing Employment to me, to ſhew you *that Faith* in the Son of GOD, which it is my preſent Concern to illuſtrate.

THIS was the *Fourth* and concluding Point. Here,

Firſt, You *are undone in yourſelf*: A Sinner, and Diſhonorer of GOD; liable to his Wrath, which you have no Power to avert; fallen from the Purity of Man's Pri-

(*t*) Matth. ix. 12. (*u*) Mark xii. 3.

mitive

mitive Nature, which you have no Strength in you to recover. If left to yourſelf, you muſt abide under the Dominion of your Luſts, and at laſt periſh in deſerved Vengeance.—This Charge I ſuppoſe you to allow.

Secondly, CHRIST *is able and willing to ſave you.* You have heard of the inexpreſſible Dignity of his *Perſon*, *God manifeſted in the Fleſh* (*x*). His victorious ſatisfying, and reconciling Obedience unto Death hath been ſet forth. You have been ſhewn, that *he is able to ſave them to the uttermoſt that come unto God by him* (*y*), amply and eternally *he is able to ſave you.* At the ſame Time his *Willingneſs* hath been evidently ſet before you.—I ſuppoſe therefore you are alſo fully aſſured, that he hath an all-ſufficient Ability and Willingneſs to apply his Salvation to you.—Seeing then you are undone in *yourſelf*; and ſeeing you are aſſured he is *able* and *willing* to ſave you; I aſk,

Thirdly, HAVE *you found yourſelf determined to reſt your Soul upon him?* Are you reſolved to venture all your eternal Intereſts with him? And quitting all other Confidences, doth your Soul hang upon him for all your Hopes? We ſhall be more particular immediately. For the preſent, hear how the Scriptures deſcribe this committing of the Soul unto *Chriſt*, from a full Perſua-

(*x*) 1 Tim. iii. 16. (*y*) Heb. vii. 25.

ſion of his *Power*, as ſaving Faith in him, and as the Means of your Acceptance with GOD. *We ſay*, ſaith Saint *Paul*, *that Faith was reckoned to* Abraham *for Righteouſneſs* (z). What Faith? His ſtedfaſt Dependence upon the Promiſes of GOD: *He was fully perſuaded, that what God had promiſed, he was able to perform* (a): He had the Word of Promiſe, *ſo ſhall thy Seed be*; and he could truſt GOD for the fulfilling it. It was to no Purpoſe, that all human Appearances were againſt him; *he conſidered not* (did not make any Account of) *his own Body now dead, neither yet the Deadneſs of* Sarah's *Womb* (b). Theſe were no Difficulties with GOD, and in Deſpite of them all, *againſt Hope he believed in Hope, that* (nevertheleſs) *he might become the Father of many Nations, according to that which was ſpoken* (c). Do you *walk in the Steps of this Faith of your Father* Abraham? Are you *fully perſuaded*, that what *Chriſt* hath undertaken (the complete Salvation of Sinners) *he is able alſo to perform?* Whatever Difficulties lie in the Way, in Life and Death, are you fully perſuaded that he is able and faithful? And are you determined to depend and reſt your Soul upon him? Yours is that very *Faith, which was reckoned to* Abraham *for Righteouſneſs*. By this Faith

(z) Rom. iv. 9.
(b) Rom. iv. 19.
(a) Rom. iv. 21.
(c) Rom. iv. 18.

Abraham

Abraham gave *Glory to God* (*d*), aſcribing to him what is his real Due, Power, Faithfulneſs and Mercy. Nor can you any other Way *honor the Son*, but by an intire Dependence upon him; wherein you give him that of which he is jealous, and which is his juſt and proper Right, the Glory of being the alone, all-ſufficient and Faithful Redeemer. But,

Fourthly, THAT you may not be miſtaken, let us be more particular.

1. WITH an evident Senſe of your Guilt, Miſery, and being without Help in *yourſelf*, do you come to *Chriſt* that he may *reconcile* the Father to you; reſolvedly determined to leave yourſelf with him for this Purpoſe? Seeing an all-ſufficient Merit in his Death and Righteouſneſs, would you that he ſhould apply it to you, for GOD's forgiving you your Sin, and taking you into his Favor? And do you diſclaim all other Hope and Confidence of obtaining Pardon and Peace with GOD, beſides what the Merit of *Chriſt*'s Atonement and Righteouſneſs gives you; being aſſured that if you fail of obtaining a Part in this, you periſh? Do you thus *flee* to *Chriſt for Refuge* from the Stings of a guilty Conſcience, the Sight of your own Vileneſs, and the Apprehenſion of deſerved Wrath? So far it is well. *No Fleſh muſt*

(*d*) Rom. iv. 20.

glory in God's Sight. He that glorieth, muſt glory in the Lord (*e*), whoſe *Blood cleanſeth from all Sin* (*f*), and who will be known by this Name, *The Lord our Righteouſneſs* (*g*). But,

2. Is this your Application to the *Lord Jeſus* for Reconciliation with GOD, accompanied with an equally urgent *Deſire*, and which you cannot endure you ſhould not ſee fulfilled to you, that he will *reſcue you from the Slavery of Sin and Satan*, that he will put a new Heart into you, and reſtore the Image of the bleſſed GOD to your Soul? In other Words, do you approve of *Chriſt* as a Maſter and Huſband, as well as a Savior; deſiring to be his with all the Faithfulneſs of a Servant, with all the affectionate Loyalty of a Spouſe? Hath the Majeſty, the Lovelineſs, the Condeſcenſion of this Redeemer engaged your Heart to Him, ſo as you find yourſelf ready and deſirous to leave your Father's Houſe, to be ſubject to his Directions, to be under his Protection, to cleave ſtedfaſtly to him, and every way to own and honor him, whatever you may loſe, whatever you may ſuffer? Can you appeal to your own Breaſt; and doth that declare, that in this Manner, without any Reſerve, you deſire to be the Follower of *Chriſt*;

(*e*) 1 Cor. i. 29, 31. (*f*) John i. 7.
(*g*) Jer. xxiii. 6.

valuing

valuing him, becauſe of that Freedom he offers you from Sin, becauſe of that Power he would give you of becoming the Servant, as well as the Child of GOD? If having *found this Pearl of great Price*, you are thus willing to *ſell all that you have to buy it*; if you are content and deſirous to take Chriſt's *Yoke on you*; I aſk,

3. ARE your Prejudices againſt *Chriſt* and his Word removed, ſo that you come to him as *the Light of the World*, willing that he may teach you *all Things that pertain unto Life and Godlineſs?* Are you reſolved, that in all Things his Word ſhall be your Rule; that you will not hearken to any Reaſonings of your unbelieving Heart, to the Pleadings of your own Fleſh, to the Cuſtoms of a wicked World, againſt it? And are you deſirous that the Holy Spirit may lead you into all the Truths which are therein? Are you ready to acknowledge *Jeſus* to be the great *Prophet that ſhould come into the World*, by meekly ſubmitting yourſelf to the Teaching of his Word and Spirit? Like the convicted *Saul*, is your Heart prepared for Action, and waiting for Direction; *Lord, what wilt thou have me to do* (*b*)?

JUDGE you, that in this Way you *come to Chriſt*, to be juſtified, governed and taught by him? But are you *ſincere* in all this?

(*b*) Acts ix. 6.

Shew me thy Faith by thy Works (*i*), ſaith St *James:* Therefore,

4. To prove your Sincerity, to try the Truth of your Faith; what *Effect* hath it upon you? If it be true Faith, you are become a living Member of *Chriſt*'s Body; if you come to *Chriſt*, with a real Sincerity in the Things deſcribed, he is *faithful*; and it will appear, that he *dwelleth in* you *by the Spirit which* he *gives* you (*k*), producing ſuch immediate Fruits in your Heart and Life, as you muſt own (if you believe the Scriptures, or are acquainted with your own Inability) are altogether above your Power.

IT is my Purpoſe to give you a large Account of this Matter hereafter! Wherefore for the Preſent I ſhall be content only to ſay ſo much in a general Way, as may ſerve to prevent your imagining you *come to Chriſt*, if you do not. And this will be ſufficiently done, if you conſider more attentively, what it is you come to him *for:* You know that he is able to ſave and help you: and you hear him ſay, if you come to him, he *will in no wiſe caſt* you *out*, or reject your Suit. So that if you do really come to him for the *Things which pertain unto Life and Godlineſs*, it cannot be that you ſhould be without them. See then,

Firſt, You are *come to Chriſt*, that *he may reconcile the Father to you.* But you will

(*i*) James ii. 18. (*k*) John iii. 24.

not

not think that you do this in Sincerity, unleſs the choiceſt Affections of your Heart are engaged to him. *To you who believe he is precious* (*l*). And is he become ſo to you? Doth the Dignity of his Perſon command, and his gracious Condeſcenſion conſtrain your Love? Is it a Pleaſure for you to think of him in his Life, his Death, his Glory; and is his Name delightful to you? Doth it grieve you to ſee him daily deſpiſed of Men; and are you rejoiced in the Proſpects of that illuſtrious Day, when he *ſhall be revealed from Heaven, with his mighty Angels, in flaming Fire taking Vengeance on* his Father's Enemies and his own; *when he ſhall come to be glorified in his Saints, and to be admired in all them that believe* (*m*)? Do you reproach yourſelf with your Sins, and mourn, when you conſider how they have pierced him? Do you regard yourſelf, and all you have, as his Property, the Purchaſe of his Blood? And are you ready to part with any thing for him? If you have not been called to it already, are you willing to *ſuffer for his Name's Sake?* Can you be content to part with your worldly Friendſhips, Reſpect, Character, Intereſts, for him? Do you *count all theſe Things Dung, in compariſon of Chriſt?* In Sincerity can you make a faithful Anſwer to all theſe Things? Then conſider farther,

(*l*) 1 Pet. ii. 7. (*m*) 1 Theſſ. i. 7, 8, 10.

Secondly, YOU are *come to Chriſt*, that he may *deliver you from the Power which Sin hath had over you*, leading you into a new and heavenly Courſe of Life. And what? Hath he done this for you? Are you *made free from Sin, and become the Servant of Righteouſneſs* (*n*)? Hath no outward Sin Dominion over you? And are you actually at war with all that Sin which you find in your Heart; *not obeying it in the Luſts thereof* (*o*)? If you *commit Sin*; if but *one* Sin (as far as you can ſee) reigns over you in Heart or Life; you are *not born of God* (*p*). And are you *become a Servant to God*, are you heartily about your Father's Buſineſs? Do you *exerciſe yourſelf to have a Conſcience void of Offence towards God and towards Man* (*q*)? *Have* you *your Fruit unto Holineſs*, intent upon *everlaſting Life*, as the *End* and Scope of all your Purſuits? All your Pretenſions of coming to *Chriſt*, unleſs this be the Iſſue, are vain: For how reaſonably doth he inſiſt, *Why call ye me Lord, Lord, and do not the Things which I ſay* (*r*)? You overſet the very deſign of his coming, which was *to turn Men from Darkneſs to Light, from the Power of Satan unto God* (*s*)? You do him the greateſt Diſhonor, *making him the Miniſter of Sin*. Nor can you have the leaſt Title to Faith, *which*

(*n*) Rom. vi. 18.
(*o*) Rom. vi. 12.
(*p*) 1 John iii. 9.
(*q*) Acts xxiv. 16.
(*r*) Luke vi. 46.
(*s*) Acts xvi. 18.

entereth

entereth into that within the Vail, whither the Forerunner is for us entered (*t*), ſeeing you *mind earthly Things*, and take up with preſent Gratifications.—But if, in this Point alſo, you have a comfortable Anſwer from your own Conſcience, I have only to ſuggeſt this farther Inquiry.

Thirdly, You are *come to Chriſt*, for the *Direction of his Word and Spirit*. And from the one, by the Operation of the other of theſe, do you this Day *know aſſuredly*, and reſt ſatisfied therein, that *there is none other Name under Heaven given among Men whereby we muſt be ſaved* (*u*), *but only the Name of our Lord Jeſus Chriſt?* Conſequently, do you make *Chriſt*'s Words (the Holy Scriptures) the Guide of your Feet? Do you not diſpute, either to believe, or to do, any thing, which you find in them? Do you bring your Principles and your Conduct, *to the Law and to the Teſtimony*, to be ſifted and proved? And is this done with a certain *Singleneſs of Eye*, meekly deſiring to know what *the Will of the Lord is*, without regarding your own Reaſonings, Intereſts, or Inclinations! Alſo, do you uſe a becoming Diligence in hearing and *ſearching the Scriptures*; and in Prayer, that *Chriſt* would *open your Underſtanding, that you may underſtand* them? And is your Diligence herein ſuch as may reaſon-

(*t*) Heb. vi. 19, 20. (*u*) Acts iv. 12.

ably

ably convince you, that you believe *the Scriptures only can make you wiſe unto Salvation*, and that you deſire to learn from them *all the Counſel of God* concerning you?—If otherwiſe, you cannot be a Diſciple of *Chriſt*; and whatever Knowledge you may have picked up, your Religion is of your own making? nor, however exactly you may *think* of *Jeſus Chriſt*, have you ever found in yourſelf a real Want of the ſaving Merit of his Death and Righteouſneſs, and of the ſanctifying Influences of his Grace and Spirit.

You may ſee now, that *Faith in Jeſus Chriſt* is no *notional* Thing, that it doth not conſiſt in your merely giving your *Aſſent* to any, or all of the Truths concerning him. If you are a *real Believer* in him, there is a daily Communication and Intercourſe between the Savior and you. Continually ſenſible of your Wants, your Sinfulneſs, your Weakneſs, your Ignorance, you come to him; not as to one, concerning whom you believe that he lived, and died, and went away into Heaven, ſo many Years ago, and with whom you have no immediate Buſineſs to tranſact: But as to a *living* Mediator and Interceſſor; *under whoſe Feet God hath put all Things, and given him to be Head over all Things to the Church* (*x*). And he on his Part as continually, with a provident Care,

(*x*) Eph. i. 22.

and

and ready Hand, miniſters to you the Supply of your Needs; ſo that you may truly ſay, *you live by him*. Thus you *come to him*; thus you *receive out of his Fulneſs*. This your coming to him, is the Faith in him he expects; this your receiving, is the Proof that it is ſo.—O labor to enlarge the bleſſed Fellowſhip!—And to this End, let the Foundation upon which this Intercourſe ſtands, be laid yet deeper in you.—Be ſenſible of the Bleſſings which attend you in it.

Firſt, SEE that the Foundation upon which this Intercourſe ſtands, be laid yet deeper in you. In this View,

1. LABOR to diſcover more evidently, how *loſt and undone you are in yourſelf*. Remember and ſearch out more effectually your old Iniquities, and ſee how *a perverted Heart turned you aſide*. Conſider more attentively, how imperfect you now are, and far from that Righteouſneſs of Heart and Life, which the unſpotted Law of GOD requires at your Hands; how little you could ſay for yourſelf, were GOD to try you upon your own Deſervings. Though no Sin hath Dominion, yet ſee how much of it *remains* within you; how *the Fleſh luſteth againſt the Spirit, ſo that you cannot do the Things that you would* (*y*). Conſider alſo the Worthleſsneſs of your *Holy Things*, your beſt Perfor-

(*y*) Gal. v. 17.

mances,

mances. In a word, be caſting up daily the Sum of your Unworthineſs and Vileneſs: And ſee, what reaſonable Cauſe you have to add to the Account, as you reflect upon your paſt, and even preſent, State and Conduct. It is a growing Diſcovery of the Sickneſs of your Soul, that muſt keep you in a more lively State and Deſire after the Relief which *Chriſt* hath to give you.

2. Be more ſenſible of your *Inſufficiency*. Guard againſt Self-dependence, a leaning to your own Righteouſneſs or Strength. Labor to diſcover, with ſtronger Evidence, the Unavailableneſs of your preſent and future good Conduct, to have juſtified you with GOD; and how, if left to yourſelf, you ſhall not be able to will or do contrary to the Will of the Fleſh, but muſt quickly *make Shipwreck of Faith and a good Conſcience*. The Adverſary will be aſſailing you upon this Side, and endeavouring to puff you up with high-minded Conceits, *as though you had already attained*. Your Buſineſs muſt be to counterplot his Devices, *by ſitting down in the loweſt Room*, more experimentally perſuaded that *without Chriſt you can do nothing*.

3. ENDEAVOUR to gain more enlarged Views of the *Sufficiency* and *Fulneſs* of *Chriſt*. Get yourſelf more acquainted with his *Dignity*, *as the only Begotten of the Father*; his *Fitneſs*, *the Word made Fleſh*; his majeſtic *Loveline ſs*,

Loveliness, full of Grace and Truth (z). Be more acquainted with his Condescensions, his Victories and Triumphs. Consider him frequently as gone up to his Glory, invested with *all Power both in Heaven and Earth* (a), the Covenant-Head of his Church; a Lord mighty to defend, and gracious to govern; an Advocate available to plead; a great and merciful High Priest to bless; a Forerunner, a Surety. Consider him again and again, as the Judge of the Dead and the Living; and confirm upon your Heart how he will assuredly come again, with what Power, with what Glory, with what Vengeance, with what Deliverance. Be more acquainted with his eternal Kingdom, his Throne which is *for-ever and ever*. Labor, in a word, to make a full Discovery, how *mighty* he is *to save* you. And,

4. SEEK, that your Persuasion of his *Love and Willingness*, do grow in Proportion with the Assurance you have of his *Power*. Review the Gospel continually as a Dispensation of *Mercy* and *Grace*; searching deeper into the Depths of these Expressions. Consider, how Love was the only Cause of what our Redeemer hath done for us; how Love only constrained him, how freely he was *sent*, how freely he *came* into

(z) John i. 14. (a) Matt. xxviii. 18.

the

the World; how *he gave his Life a Ranſom for many* (*b*). Endeavour not only that you may have no Suſpicion of his Love, but that you may have the utmoſt *Confidence* in it: Verily believing there is nothing he would take ſo ill at your Hands as to ſuſpect his Kindneſs, after the Proofs he hath given and the Aſſurances he hath made you, of his Love.

IN this Way, feeling your Wants, and ſenſible of your Helpleſſneſs, aſſured of the Redeemer's Power, and perſuaded of his Love; you ſhall find the Fellowſhip, ſo happily for you, commenced between him and your Soul, to be enlarged, to the abundant Eſtabliſhment of your Ways and your Peace, and to the Honor and Praiſe of his ſaving Grace.

Secondly, AND to quicken you in all theſe Things; alſo, Be ſenſible of the Bleſſings that attend you, in this Intercourſe and Fellowſhip with the Son of GOD.

AND theſe are no leſs, than a Part in all the *Promiſes of God which in Chriſt Jeſus are yea and Amen* (*c*); and all of them yours, ſeeing you are *Chriſt*'s, not only by Purchaſe, but alſo by that vital Surrender you have made of your whole Self unto him,—Forgiveneſs of Sins—The Adoption of a Child—A new and Child-like Diſpoſition of Soul—The

(*b*) Matt. xx. 28. (*c*) 2 Cor. i. 20.

daily

daily Care of the Redeemer—A delightful Fellowship with the Faithful—A thankful Enjoyment of GOD's Creatures—And a Hope full of Immortality—are the Bleſſings which you enjoy in this new State to which you are admitted.

1. *Forgiveneſs of Sins. I write to you little Children*, ſaith the beloved Diſciple, *becauſe your Sins are forgiven you for his Name's Sake* (*d*). Hear, thou little Child, that haſt found thyſelf hopeleſs and helpleſs as an Infant, that art come to the *everlaſting Father*, and haſt *caſt all thy Cares upon him*; *thy Sins are forgiven thee for his Name's Sake.* Say they are many, great, aggravated; *Sins* of a *ſcarlet* Die, and *red as Crimſon*; yet they are *purged away for his Name's Sake. As a thick Cloud* they hung black and threatning over thee, and kept from thee the Light of Heaven: But now they are *blotted out, as a Cloud* which the Wind hath carried away, and thy GOD *remembreth them not*, as if they were *caſt into the Depths of the Sea.* For *there is no Condemnation to them which are in Chriſt Jeſus, who walk not after the Fleſh but after the Spirit* (*e*). To thee *there is no Condemnation*, for thou *walkeſt after the Spirit, thou art ſpiritually-minded, led by the Spirit.* No Condemnation, by Reaſon of thy paſt Sins and preſent Infirmities; the Wrath of

(*d*) John ii. 12. (*e*) Rom. viii. 1.

GOD

GOD removed, the Accuſations of Satan unheard, the Sentence of Death remitted. *Bleſſed Man, whoſe Tranſgreſſion is forgiven, whoſe Sin is covered! Bleſſed Man, unto whom the Lord imputeth not Iniquity* (*f*)! O join the Song of the Prophet, and ſay, *Sing, O ye Heavens; for the Lord hath done it: Shout, ye lower Parts of the Earth: Break forth into ſinging, ye Mountains: O Foreſt, and every Tree therein: For the Lord hath redeemed* Jacob, *and glorified himſelf in* Iſrael (*g*).

2. *The Adoption of a Child.* Thou, who wert *ſometimes far off*, art *made nigh by the Blood of Jeſus*, become *a Child of God by Faith in Jeſus Chriſt*; no longer now *a Stranger and a Foreigner, but a Fellow-Citizen with the Saints, and of the Houſhold of God* (*h*). For, *as many as received him, to them gave he Power to become the Sons of God* (*i*). And thou doſt receive him, as the *Chriſt the Son of the living God*; cordially receive him, as thy *Prince and Savior*. Know then, GOD condeſcends to be thy Father. Stagger not at ſo great a Thing, as though it were too high for thee: It is *Jeſus* gives thee this glorious Power and Privilege. Himſelf ſaith, *Go to my Brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God* (*k*): You cannot deny the Relation,

(*f*) Pſal. xxxii. 2. (*g*) Iſa. xliv. 23.
(*h*) Eph. ii. 19. (*i*) John i. 12. (*k*) John xx. 17.

without

without denying *Jeſus* to be the *Son of God*, ſeeing he evidently calls you his Brother. So GOD had ſaid, *Come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean Thing; and I will receive you, and will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty* (*l*). See, to what an Honor thou art advanced, thou Son of the Duſt, thou ſinful Worm, thou once Heir of Hell; to be the Child of the *Lord Almighty!* And as a Child, he doth and will treat thee; *Like as a Father pitieth his Children, ſo the Lord pitieth thee* (*m*); he *will ſpare thee as a Man ſpareth his own Son that ſerveth him* (*n*); he will *correct* thee in Love, *even as a Father the Son in whom he delighteth* (*o*). Go to, ye Children of Princes, be aſhamed of your Honors; the Servant of *Chriſt*, is the Son of the high GOD. He will not ſtoop to your Dignity, in exchange for his own. He hath a Father in Heaven, to whom he can come with Boldneſs, upon whom he can ſecurely depend, a Father almighty and moſt merciful. *Behold, what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God* (*p*).

3. *A new and Child-like Diſpoſition of Soul. To have eſcaped the Corruption that is in the World through Luſt*, to be *Partaker*

(*l*) 2 Cor. vi. 17, 18.
(*m*) Pſal. ciii. 13.
(*n*) Malachi iii. 17.
(*o*) Prov. iii. 12.
(*p*) 1 John iii. 1.

of

of a Divine Nature (*q*), to *walk with God as a dear Child*, are Bleſſings which cannot be valued by *the Children of this World*; which cannot be valued, as they deſerve, by the *Children of Light*. What, is it nothing to you, ye Believers, that, once *dead in Treſpaſſes, in Sins*, *Sin* hath now no longer *Dominion over you?* That *alienated from the Life of God*, as ye naturally are, yea poſſeſſed by that *carnal Mind* which *is Enmity againſt God*, ye now find yourſelves *renewed in the Spirit of your Minds* (*r*), *changed into the Image of the Lord*, and that *from Glory to Glory, even as by the Spirit of the Lord* (*s*)? That *ye have received the Spirit of Adoption, whereby we cry Abba Father* (*t*), not a Slave-like, but a Child-like Diſpoſition towards GOD; the *Seal* of your Adoption, the *Earneſt of our Inheritance?* Reflecting upon what you were, and what you are, and what lies before you, are theſe Things nothing to you? Let your thankful Hearts be Witneſs. True, you have ſold all to buy *Chriſt*: But what have ye gained already? Ye cannot repent of, ye cannot but rejoice with Joy unſpeakable in the Purchaſe ye have made!

4. *The daily Care of the Redeemer. Having loved his own, he loved them unto the end* (*u*). What, to Death only? Did Death

(*q*) 2 Pet. i. 4. (*r*) Eph. iv. 23.
(*s*) 2 Cor. iii. 18. (*t*) Rom. viii. 15.
(*u*) 1 John xiii. 1.

quench

quench his Love? *He aſcended up on high to receive Gifts for Men, to appear in the Preſence of God for us* (z). His Love for his People will never end; *neither pray I for theſe alone* (his then Diſciples) *but for them alſo which ſhall believe in me through their Word* (y). This is his continual Interceſſion for us. Read in his Hiſtory the tender Concern he felt towards his Followers; and in your hourly needs, the like Love he bears to you. Say, thou believing Soul, why chargeable with ſo many Sins and ſo much Unworthineſs, do not the Terrors of a guilty Conſcience follow and diſmay thee? Why, though altogether weak, and ſtill inclined to Evil as thou art, do not Sin and Satan every Hour get Advantage of thee? Whence is it, that amidſt all the Temptations, which a beguiling World preſents continually to thy Eyes and Heart, thou art not ſeduced from *the Hope ſet before thee?* How comes it that thy Trials are ſo proportioned to thy Strength, that thou always findeſt *a Way to eſcape?* Who provides for thee thoſe awakening, inſtructive Providences and Means thou daily doſt meet with? And who, at the ſame Time, thoſe ſecret and ſuitable Suggeſtions thou perceiveſt to riſe within thee? Sit down at the Cloſe of the Day, and review what hath paſt in it; what thou haſt gone through;

(x) Heb. ix. 24. (y) John xvii. 20.

how

in them. And ſay, if, while thou regardeſt them as ſo many Tokens of the Love of the Father, they are not inexpreſſibly delightful; and do not build up in thee a reviving and high Expectation of thoſe Bounties, which are ſtored up for his Children in the everlaſting World? Thus every thing contributes to render the Believer bleſſed: And while he knows himſelf unworthy *of the leaſt of all God's Mercies*, the very leaſt Bounties of Heaven draw out well-pleaſed Reſentments of Praiſe, and miniſter Complacency and Happineſs.—But why ſtop I upon theſe meaner Things? Forgive me, thou Heir of Glory, that thou haſt been detained thus from the refreſhing Views of thy Heavenly Inheritance.

7. *A Hope full of Immortality.* To read to thee the Scripture-Deſcriptions of the Joys above, were but to tranſcribe that which, with deepeſt Impreſſion, is graven upon thy Heart. There Faith hath painted them in the moſt lively Characters; and Hope glows with inextinguiſhable Ardor for the Enjoyment of them. A Hope which is an *Anchor of the Soul both ſure and ſtedfaſt* (*d*), amidſt all the various Calamities of Life. A Hope that *maketh not aſhamed* (*e*) of whatever Reproaches, or Sufferings. A Hope that *purifieth even as God is pure* (*f*). Ableſs-

(*d*) Heb. vi. 19. (*e*) Rom. v. 5.
(*f*) 1 John iii. 3.

ed

ed Hope, that *waits for the Glory of God*, with abundant *rejoicing*; while, with abounding Hope, thou lookeſt forward to the everlaſting Kingdom of *Emmanuel*, a *Joy* ſprings up within thee *unſpeakable and full of Glory*. And if to *ſee the Land before thee*, be a Source of ſo much Joy, how then the *Poſſeſſion* of it! To enter into *the new Jeruſalem*, to *ſee God as he is* (*g*), to *be for ever with the Lord* (*h*), to be *faſhioned like unto his glorious Body* (*i*), to be *preſented without Spot or Wrinkle, holy and without Blemiſh* (*k*), to taſte of and feed upon thoſe full *Joys* and raviſhing *Pleaſures* which are to be had *at the right Hand* of GOD *for evermore*: Lo, this is thy Inheritance, thou Believer! But what the Sum of this glorious Inheritance, no earthly Tongue can expreſs, no mortal Heart conceive. Yet whatever it be, it is thine; the Gift of GOD to thee in *Jeſus Chriſt*: For his Will is, that *they whom the Father hath given him may be with him where he is* (*l*), may *enter into the Joy of their Lord*.

OFTEN reckon over with thankful Acknowledgment, theſe Bleſſings which attend thee in thy Fellowſhip with *Chriſt*: Endeavour daily to get a clearer and clearer Evidence of thy Intereſt in them. Hereby,

(*g*) 1 John iii. 2. (*h*) 1 Theſſ. iv. 17.
(*i*) Phil iii. 21. (*k*) Eph. v. 27.
(*l*) John xvii. 24.

Jeſus ſhall increaſe; that Love
ee ſtill nearer to him; from
ſhalt experience growing
Conſolation to be inſpired
to the Increaſe of his Praiſe
of thy Peace and Salvation.

SERMON

SERMON V.

The Believer a new Creature.

2 Cor. V. 17.

If any Man be in Chriſt, he is a new Creature.

IT was made too ſadly evident in the firſt of theſe Diſcourſes, that Sin had deformed the Soul of Man, ruined the Image of God ſtamped upon us, and had ſet us in ſuch a State of Alienation from God, that, while he was forgotten and ſlighted by us, having no manner of Influence or Rule in our Hearts, we were found to be intent upon carnal Gratifications and earthly Purſuits, and affecting above all things Self-love and Self-pleaſing. The miſerable Bondage and tremendous Danger of this Condition, the true Believer hath been made acquainted with. He hath been led to *Jeſus*

for Deliverance; and, to his inexpreſſible Conſolation, he finds, that *Chriſt* hath ſet him free; that this mighty Redeemer hath heard his Suit, and *renewed a right Spirit within him*; that he dwelleth in his Heart, and liveth in him; and that he is actually joined to the Lord, having the ſame Mind, Temper, Courſe, and Way of Conduct in him, *which was alſo in Chriſt Jeſus.* Now this intire and wonderful Change, which Chriſt brings about by his Grace in the Hearts of thoſe that humbly come to him, is by St *Paul* termed, with great Propriety, *a new Creature*; ſeeing herein a Man is ſo faſhioned and formed again, that he is quite another Sort of a Thing, from what he was before. This is the aſſured and infallible Event of Union with *Chriſt*; for *if any Man be in Chriſt, he is a new Creature.* Nor can any thing *avail* without it, neither *Circumciſion* nor *Uncircumciſion*, no manner of external Privileges, or Services, *but* the *new Creature* only. It is indeed the main End of *Chriſt*'s coming down from Heaven, of Pardon purchaſed and offered to us, of *Chriſt*'s Dominion above, and of his Miſſion of the Spirit, and of Faith itſelf. This is the one End of the Whole, that, being Partakers of a new and Divine Nature, and thereby recovering *Purity of Heart*, we may *ſee God*, and at laſt fully enjoy him. I would call this

this *new Creature*, the Work of *Chriſt* in us, or the Power which the humble Soul (the Perſon brought to the teachable, abaſed, and manageable Diſpoſition of a little Child) hath obtained, to turn from Sin unto God, by Means of Faith. Whether we conſider *Chriſt* living in his Members, or whether we conſider the Deſires of a truly humbled Mind, this new Creature is the Completion of ſuch Deſires, the Life of ſuch a Member; and is at once the great Evidence of our Union with *Chriſt*, and of the Sincerity of our Faith.

I SHALL go on therefore to the *Second* main Point above laid down, which is, the *Deſcription of the new Creature*.

BUT I cannot enter upon this Matter ſo haſtily, as not to beg one Moment, that I may previouſly engage your Attention to it. You are about, every one of you, to be brought to a Trial by the Word of God, at the Bar of your own Conſciences, *whether ye be in Chriſt*, or not; that is, whether God be, this Day, your Father, or your Avenger; whether ye belong to *Chriſt*, or *Belial*; whether ye be Inheritors of the Kingdom of Heaven, or Children of Wrath. And ſuch an Inquiry, one cannot but judge, muſt awaken, or comfort, or quicken you. Truly, it is no light Thing, either *to be*, or *not to be*, in *Chriſt*. *To be* in *Chriſt*:

Hear, how our Apoſtle triumphs in the Bleſſedneſs of ſuch a State! *All things are yours, whether* Paul, *or* Apollos, *or* Cephas, *or the World, or Life, or Death, or Things preſent, or Things to come; all are yours, if ye are Chriſt's* (*m*).—*Not to* be in *Chriſt:* How doth all, more than conceivable, Miſery ſtand proclaimed againſt ſuch a Condition, in that one awful Word, *He that believeth not the Son, ſhall not ſee Life; but the Wrath of God abideth on him* (*n*).

A QUESTION of ſuch Moment as this, warns *you*, to lay aſide vain Curioſity, and deceitful Excuſes, and all Application to *others* of what you ſhall hear; and to put on Meekneſs of Spirit, and the Diſcernment of a *ſingle Eye*, with an heedful Attention: It calls upon *me*, to addreſs you with Caution and Freedom, that I may neither go beyond, or fall ſhort of the Truth, in this Deſcription of the *New Creature*. May GOD be with us herein, both one and another; that neither our Preaching, nor your Faith, may be found vain!

THAT you may enter with me the more readily into this Deſcription, I ſhall lay before you the *Plan* upon which I intend to proceed, and the particular *Views* I am to have before me, whilſt I ſhall be deſcribing the *Character* of the *new Creature*.

(*m*) 1 Cor. iii. 22, 23. (*n*) John iii. 36.

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As to the *Plan*, it is this.

First, To let you into the Nature of the *Character*, from a *general Account* of it; and then,

Secondly, To go through a Survey of this *Character*, in the *several Branches* of it: And this—by laying open his Soul to you, in an Illustration of the *Apprehensions of his Understanding*, *the Choice of his Will*, and the *Exercise of his Affections*.

Thirdly, I WILL represent to you the *Expressions and Workings* of such a renewed Soul, in his *Thoughts*, *Words* and *Actions*, whether they regard what he *doth not do*, or *what he doth*.

As to the *Views* I have with me, they are these; *principally* to give an Account of the *new Creature*: *Secondarily*, to shew the Opposition there is between *this Character* and that of the *careless Sinner*: *Collaterally* to undeceive the *formal Professor*: In Pursuit of which Scheme, I shall make it my business, as I go along describing the *new Creature*, to set the *natural Man* over-against it; and also carefully to mark the Difference, where-ever the *formal Professor*, who is indeed altogether unrenewed, (as he will find by the two Characters to be drawn up of the *new* Man and the *old*) seems to carry a Resemblance of the *new Creature*.—And in all this, my Design is to be as *practical* as possible;

ſible; and therefore I purpoſe to lead you into all theſe Points, in a way of *Enquiry*; wiſhing, that while you are made to ſee what the *new Creature* is, you may take the Matter to yourſelf, and examine if you have, or have not a Title to that *Character*.

THE *Firſt* Thing I have to do is, to let you into the Nature of the *new Creature's Character*, from a *general Account* of it.

AND here I will repreſent him to you, as one—whoſe Eyes are opened to a right Senſe of himſelf and all Things, or who is humble;—whoſe main Buſineſs in Life is the Care of his Soul;—who is ready to this ſpiritual Work;—and, who hungers for Growth in it.

1. HIS *Eyes are opened to a right Senſe of himſelf and all Things; or, he is humble.* It is only a juſt Eſtimation of ourſelves, and of the other Things, with which we are concerned, that can ſhew us our Friends and our Enemies; the Path we muſt take, and that we muſt avoid; our Intereſts and our Dangers. This is what leads the Way with the new Creature, putting every Thing upon its right Footing, and keeping a Man's Face directly ſet towards GOD: And therefore I place this juſt Eſtimation of Things, this Humility, in the Front of the *new Creature's* Walk. So our LORD places it, you know, as the introductory Grace, in his Sermon upon

upon the Mount, *Bleſſed are the Poor in Spirit; for theirs is the Kingdom of Heaven* (o).

Now hereby I mean, not that Humiliation or Heart-breaking Concern, which attends the firſt Awakenings out of a State of Sin; brings the Sinner to the Foot of the Croſs for Pardon, Grace, and Acceptance; and ſo lays the Foundation of the Chriſtian Building: But I am ſuppoſing the Foundation already *laid*, and therefore intend here no more than Humility, the Chriſtian Grace, which alone keeps up, as well as raiſes this ſpiritual Houſe. And this I have called a juſt Senſe and Eſtimation of all Things.

I SHALL now ſhew you more *particularly*, what I mean by it. More fully therefore:

HUMILITY hath placed the Man in his right Station in the Order of Beings; cauſing him to regard himſelf as a Creature of GOD's Power and Goodneſs, and a Dependent upon his ſovereign Will and Government: And, in this Connexion, hath taught him to know, that by his Sins, the perverſe Rebellion of his Heart, and the wanton Licentiouſneſs of his Life, he hath darkened GOD's Glory, diſturbed his Government, abuſed his Goodneſs, wearied his Patience, and provoked his Juſtice to a deſerved Sentence of Excluſion from Reſt and Happineſs. But then it hath diſpoſed

(o) Matt. v. 3.

him to ſee withal, that GOD's Mercy is infinite, that *Jeſus* the Son of GOD is the Meſſenger of unbounded Peace and Love, and leaning upon that merciful Loving-kindneſs, he hath learnt to grieve for thoſe Tranſgreſſions of his, which made ſuch a Contrivance of ſuffering Goodneſs needful, and to apply thereto with an Heart full of ſelf-loathing Sorrow.—He hath learnt to ſee himſelf *leſs than the leaſt of all* GOD's *Mercies*; and therefore he is in a Way, wherein he receives the very leaſt Bleſſing with Thankfulneſs and Acknowledgment, and parts with it again, when GOD ſees fit, without Murmuring; a Way, wherein he quietly bears the Viſitations of GOD's Hand, and patiently waits for the Gifts of Providence and Grace.—Whatever he hath of Endowment, Wealth, or Influence; he conſiders it is a Truſt, to be uſed for the Intereſts of GOD, and the Welfare of Man.—Of a lowly Mind, he is apt to eſteem others better than himſelf.—He feels Vanity and Inſufficiency in every earthly Thing; but knows, that there is an Abundance of ſubſtantial Bliſs, which he cannot now comprehend, in the World which ſhall be.—In his Paſſage through Life to Glory, he finds himſelf ſadly beſet with wakeful and mighty Adverſaries without, and continually in Danger of being betrayed by a treacherous Heart within; he perceives himſelf

himſelf without all Skill to obſerve, and Strength to oppoſe, the one and the other; and Experience hath told him, that he muſt be over-powered, unleſs he be divinely ſupported. In a word, he finds himſelf a ſinful Creature, (and none he finds worſe than himſelf) a poor helpleſs Creature caſt upon Mercy, and whoſe main Buſineſs is, by God's Help, to get out of Sin and above this World, and to work out Salvation, the eternal State of Holineſs and Happineſs.

THIS is what I mean by Humility. This is ſeeing with clear Eyes, and making a right Eſtimation and Judgment of all Things. And even thus the new Creature thinks and determines of himſelf. He regards himſelf, as a Sinner deſerving Death, whom Mercy only ſuffers to live and hope. He regards himſelf as a Creature ſubject to God's Government, and as a Sinner in need of and liable to his Corrections. With all Obedience, he would ſubmit to God's Rule; with all Patience and Thankfulneſs, he would endure his Chaſtiſements. All that he hath and is, he regards as God's Property, and to be employed to his Glory: He regards Heaven as a treaſure indeed; the Delights of Time, as a Toy; and the Devil, the World, and the Fleſh, as his Adverſaries, oppoſing his Entrance into Life. He walks forward, impreſſed with a needful Fear, in

Circum-

Circumſtances of ſo much Hazard, and ſo much Importance, as he plainly ſees his are, while in the Body.—If you can ſay now, "This is the Sight and Senſe I have of my-"ſelf, and of the Things preſent and eter-"nal;" I may not withhold from you the Truth and the Bleſſedneſs of your State; you are aſſuredly *a new Creature.* This I ſhall quickly help you to prove, if you do upon ſure Grounds apply this Humility to yourſelf, when I ſhall come to ſpeak of the remaining Parts of this general Deſcription.

THE *careleſs Sinner* is the very contrary of all this; and, I fear, a Character too frequently to be met with. He hath his Eyes ſealed up, and his Heart hardened, to all ſpiritual and eternal Things. He may know, that GOD made him; but he lives intirely at his own Will and Pleaſure. He hath not the leaſt Thought of the Diſhonor he is doing to his Maker; and very little Reflexion he makes, of the Danger himſelf is in, and of the Wrath which hangs over him. He is more inſenſible to GOD's Goodneſs, than he is to his Juſtice; and leaves GOD, *Chriſt*, and Eternity, *far above out of his Sight.* He *careth for none of theſe Things*; he is a Man of the World. What he hath, he reckons his own; nor, inquiring who gave it him, doth he once imagine that he is but a Steward. Ready he is to ſwell and triumph upon

upon every thing, wherein he ſeemeth to himſelf to excel others; and the more abundant his Wealth, Knowledge or Power is, the larger his Vanity. As he is unthankful for what God beſtows upon him; ſo he muſt have no Croſs in his Way: He frets and galls himſelf under corrective Diſpenſations; and doth nothing but murmur, and lie in Impatience, till he ſee the End of his Affliction. He hath not the ſmalleſt Apprehenſion that the World is his Enemy, all his Views lying on this Side the Grave. Give him his Heart's content in the Indulgence of his Body, and of his worldly Proſpects, and let him withal enjoy his Humour, he deſires no more: He will be ſailing down Time very quietly, and be for the moſt part as much at his Eaſe, as if there were no Death, nor Eternity.

But here the *Formaliſt* will be interpoſing; will be *thanking God, he is not, as this Man is*; will be pleading his Freedom from harming others, his Exactneſs in Duties, his *fair Shew in the Fleſh*, having no groſs Sin reſting on him; his Benevolence and good Deeds. Truly, all this may be, and yet nothing right at the Bottom: After all, you may have as little Pretence to Humility, as the, in Appearance, more careleſs Sinner. You own that you are God's Creature: But you own not, that you are a Sinner; that you

have

have dishonored your Maker, abused his Mercy and his Patience, justly incurred his Wrath, forfeited all Title to the very least Blessing at his Hand: that such a Sinner you are, you are unworthy of the very Bread you eat. All this your unhumbled Heart disallows. You cannot judge of yourself in this Sort, while you can see none going beyond you in Regularity, Decency, and Services. You judge rather, that such an one, as you, must be a peculiar Favorite of Heaven; that your Conversation deserves and demands some Regard of your heavenly Father towards you; and confidently trust upon your formal Prayers and Alms and Fastings, that they shall not be in vain. But after all, where, I pray you, is the Difference between the careless and yourself, as to the Matter of Humility? He thinks not of his Sins; you deny yours, or excuse them, or set up your good Works as more than countervailing them. Less than he, you dread God's Justice; nor is he more insensible than yourself, to the Riches of redeeming Love. He values himself upon worldly Endowments, which h[illegible] hath; you boast of spiritual Qu[illegible] have no Pretence to. H[illegible] thankful, fretful, [illegible] Equally, ye are [illegible] for, and Hatre[illegible]

not about it, you do not fear left you ſhould fall into it. In a word, he is in Subjection to earthly Luſts, and you are inſlaved by ſecret Pride. Surely then, when this Matter is ſifted, both he and you are the natural Man ſtill; notwithſtanding the different Appearance ye make.—For the new Creature is humble; and,

Secondly, His *main Buſineſs in Life, is the Care of his Soul.* The new Creature, as his Eyes are open to a right Eſtimation of himſelf and all Things, ſo in Conſequence hereof, he finds another Employment upon his Hands, from what Men naturally think of, and from what the Intereſts of this Life ſeem to demand. He makes a new and heavenly Uſe of Life and all the Things of it, and engages therein in a peculiar and reſerved Manner: He is buſied about the *one Thing needful*, and he will make all other Things ſubſerve thereto. All that he doth, tends towards Heaven; and every Action of his Life is tinctured with, and hath the Stamp of, Eternity. This one Point he labors above all; by the Grace of the Spirit, to ſubdue and mortify more effectually thoſe ſelfiſh, earthly, and carnal Diſpoſitions, which corrupt Nature hath given him; and to confirm and ſtrengthen thoſe gracious Diſpoſitions of Soul which will render him qualified for Glory. Being born from above, he

he ſeeketh the Things which belong to *God and his Righteouſneſs*; he lives by Faith; what he ſees not, hath a prevailing Influence with him, beyond all which he doth ſee. He regards Life as a Pilgrimage, and, like a Stranger from his Home, contends for the Houſe which is eternal. Nor doth he mind any other Thing, in Compariſon, but becoming *meet for this Inheritance of the Saints*. This is the Buſineſs of the humble Man upon Earth.

But the *careleſs Sinner*, hath another Sort of Employment. He is for this World; and not an Action of his Life, beſpeaks any higher Regard. He knows no Fears, but thoſe of Want, Sickneſs, Diſappointment, or Diſgrace; and his largeſt Wiſhes are laid out after Security and Eaſe, Grandeur and Wealth, Reputation and Reſpect. To provide for Indulgence, and to preſerve his Health, to cover his Head and clothe his Body, to enjoy his Friend, lay up a Store for another Day, and care for his Family: Theſe are the higheſt and beſt Things he has in View, the great Concerns he has in Life.

What doth *Conſcience* ſay now? Which Way is *your* Courſe directed? Are you laboring in the Road that leads towards Heaven, or in the beaten Path of the World? Are you entered into the humble and heavenly

venly Scheme and Buſineſs? And what Evidences can you produce, that you are engaged in this new Work? Surely you cannot be at a Loſs to know, which hath moſt of your Thoughts, Care, and Solicitude; which you prefer, and are in fact moſt diligent to obtain, whether earthly or heavenly Things. If your Heart be right, and your Mind renewed, your Sentiments are theſe. "Miſtaken Man that I was (you are think-"ing) how vainly did I once imagine, there "was no other nor greater Employment of "my Days, than to procure the full Supply "of my Wants; that I had no other Enemy "to contend with, but the Confinement, "Dependence, and various Evils of Cir-"cumſtances too narrow; that I had no "other Good to purſue, than that Enlarge-"ment of Fortune, which might render me "my own Maſter, furniſh me with what I "ſhould deſire, enable me, at a convenient "Time of Life, to ſit down at my Eaſe, "and be under Obligation to none! But "then, God was little thought of: Death "and Eternity were far away. Ah! now "that I ſee what I am, what lies before me, "and the Work I have to do, in a ſhort, and "withal moſt uncertain Day; I am even "oppreſſed with the Importance of every "Hour I live, and tremble at every Step I "make, leſt, in the Midſt of ſurrounding

"Dangers,

" Dangers, I ſhould wander from the right " Way, the ſubtle Enemy ſhould take Ad- " vantage of me, and, cauſing me to of- " fend ſo good and gracious a Father, draw " down upon me his Diſpleaſure." Are theſe your Sentiments? Can you truly adopt them, and ſay, " Thus I judge, and thus I " live?" But, where are your Proofs? Have you ſhaken off all groſs Sins? Do they not even occaſionally gain over your *Conſent?* Are you maintaining the ſpiritual War with *the Law of Sin which is in your Members*, manfully contending to bring every Luſt *into Subjection to the Law of Chriſt?* Are you got above the World? And when the Matter is brought to a fair Trial, doth it appear, that you value God's Favor, more than all manner of Reputation, Wealth, Eaſe, and worldly Comfort? Can your Diligence and Importunity in all holy Employments witneſs for you, that you deſire the Knowledge of God, and labor to walk dutifully and joyfully before him?

If you are the *new Creature*, the approving Voice of Conſcience makes Anſwer within you, " This is my Study; herein I have " and do exerciſe myſelf:" And you will be adding too, " But I ſadly come ſhort herein." This you may. But the Inquiry at preſent is, whether you are ſincerely about this heavenly Buſineſs? And, with a little Attention, you will

will eaſily ſee, whether this or the next World doth bear the Sway with you.—What think you of St *Paul?* Doth not every thing you hear of him, his ceaſeleſs Labor, his Patience in Tribulation, his Boldneſs not to be daunted, and his unſhaken Conſtancy; doth not all this convince you, beyond Suſpicion, that he was one of an heavenly Diſpoſition, that he lived *by Faith and not by Sight?* You ſee St *Paul*'s Courſe and Way, what a general Tendency he had towards GOD: And is yours under the ſame Direction; are you like-minded with him? But did you read in his Hiſtory, that this great Apoſtle was neglecting his Miniſtry, and paid little Regard to the Work he was ſent upon; did you find, that he had been very earneſt to amaſs Wealth, upon all Occaſions was forward to Entertainments and Feaſtings, affected Mens Favor, wanted nothing ſo much as his Eaſe, and to be beholden to no one; that he ſeldom thought of dying, being unwilling to part from the World? Did you read this of St *Paul*, inſtead of what is told you concerning him; you would take no long Time to determine him a Man, who, caring not for GOD, *minded earthly Things*. If what hath been now ſaid of St *Paul*, may be ſaid of you; I beſeech you to judge of yourſelf, as you would have done of him, in like Circumſtances; And conclude, that ſince you are

not

not about this new and heavenly Buſineſs, but have your Converſation in a worldly manner, you cannot be the new Creature.

Nor muſt the *Formaliſt* paſs without Notice, the Sinner in Diſguiſe, who appears like the new Creature, ſeems to be very buſy in the Work of Heaven, is rid of groſs Sins, and exact in Hours and Seaſons, in the Service of the Knee and the Mouth; and yet, after all, is a Stranger to this new Buſineſs, hath never entred upon it, nor ſo much as conceives what it means; fooliſhly conceiting that Attendance is Devotion, and Form is Religion. Truly ſuch, whatever Shew they may have of the new Creature, in Times of Solemnity, and in Freedom from ſcandalous Tranſgreſſions; yet, were the Diſpoſitions of their Hearts, and their vain and trifling Way of Life, when the Taſk of boaſted Duties is not upon their Hands, carefully ſought out, would be found nothing different from the, ſeemingly, more careleſs Sinner. If you ſhut up your Attendance upon God and your Regard to the Buſineſs of Religion, in certain *Times* and *Places*, and are without a cuſtomary Attention to God, in the ordinary Offices of your Station, and the Employment of your every Hour: If, your public or private Worſhipings excepted, you are even as others, who ſlight the ſolemn Aſſemblies and ſpend no

Time

Time with God in Retirements, and yet are civil, courteous, humane and decent; if you can diſcover betwixt them and yourſelf no manner of Difference in Temper and Carriage, they and you ſeeking the Intereſts of Life, gay, and given to Vanity, alike: I muſt intreat you not to miſtake yourſelf for one, who is entred into the heavenly Buſineſs, and is the new Creature. His whole Conduct is the very reverſe of yours; you remark that it is ſo, and are ſecretly diſpleaſed with that Exactneſs and ſeeming Auſterity, which appears to you in all the Parts of his Demeanor.

The Sum of this is: The new Creature, being humbled lives for the next World—while the careleſs Sinner, and, with him, the miſtaken formal Profeſſor, are without all due Feeling to ſpiritual Things, and labor for the Life that now is.

To Humility, and making the Care of his Soul the main Buſineſs of Life; the new Creature adds, in the

Third Place, *A Readineſs, and certain peculiar Forwardneſs to this ſpiritual Work.* We hear often of this Readineſs. *Put them in mind to be ready to every good Work* (*p*), ſays St *Paul:* And the Example of the ſame Apoſtle will furniſh us with Inſtances of it. In oppoſition to the Importunity of all his

(*p*) Tit. iii. 1.

weeping

weeping Friends, too fondly beſeeching him to decline the Danger that awaited him at *Jeruſalem*, he ſays with a Conſtancy and Fortitude, which will not yield to any preſent Conſiderations, *I am ready not only to be bound, but to die alſo for the Name of the Lord Jeſus* (*q*). And again, he ſpeaks elſewhere of his *Readineſs to preach the Goſpel at* Rome (*r*). Our Lord tells us of a *Readineſs of Spirit*; and we read, more than once, of a *ready Mind*. Where this Readineſs is not, there can be no Sincerity, no Love, nor Heartineſs. Would you account that Servant faithful and well-affected to you, who is backward and unready to obey your Orders? You expect the Directions you give, ſhould be regarded with a becoming Forwardneſs: It is this Qualification, which endears to you your Dependents, and perſuades you of the Regard and Affection they bear you. Juſt ſo, the *new Creature* is prepared to the Service of God. He hath *the Loins of his Mind girt up*, for the heavenly Work. He doth not put off God with Promiſes, as the one Son in the Goſpel, who, when ſent to labor in the vineyard, ſaid, *I go, Sir, but went not.* Nor, like the other, doth he refuſe preſent Duty, afterwards repenting, and going. He is ready at the Call of Providence and Duty. Obſerve him in

(*q*) Acts xxi. 13. (*r*) Rom. i. 15.

his

his Course; how naturally he turns from Sin and Temptation, how easily he falls in with all good Works, and all Means of Grace! He hath a quick Eye to spy out Temptation; seeing Danger, where a thousand others suspect no Harm: And what he finds to be hazardous, he hath no Heart to meddle with. He is not apt to hold Parley, to boggle and dispute upon it, which Course he shall take, when the least Thing sinful lies in his Way: He determines immediately, and declines the Action at all Adventures, in despite of Perswasion, Fear, and all manner of threatning Consequences. On the other Hand, he makes haste to keep God's Commandments; he hath his Hand and Tongue ready for every useful and honorable Work, according to his Ability; he need not to be invited to the House of God, nor be called upon to communicate; his Heart is in his Duty, whether it be to wait upon God in his Ordinances, or to serve him in his Calling, to benefit the Souls, or succour the Necessities of his Neighbours. In a word, the new Creature is a new *Nature*; and whatever we do naturally, we do readily, and with willing Forwardness. Wherefore, if the new Nature be in us, we shall be ready to the new Work, and in our Way to Heaven shall be resolutely and briskly carrying it on, both in striving against Sin within

within and without us, and in exerciſing ourſelves in all manner of Good. If you have thought yourſelf the new Creature hitherto, and have judged that you are humble, and entred into the Buſineſs of Heaven, ſee if your Converſation be accordingly, if you be ready in this new Work.

But if you have no Heart to this Work, putting off Duties to another Day, ready to debate which Courſe you ſhall take, when the Danger of Reproach, Shame, or Loſs threatens your Stedfaſtneſs; if you have no Edge and Keenneſs to a good Work; to uſe the Means of Grace (ſuppoſe) or to diſtribute out of your Abundance; but muſt be dragged and drawn to ſuch Things; if your Ears are dull to a ſerious Diſcourſe, your Eyes heavy to diſcern both the Appearances of Evil and the Opportunities of Uſefulneſs, and your Feet ſlow to carry you from what is bad, and yet ſlower in their Motion towards good Employments; if you are loitering, Day after Day, and neglect the heavenly Work: If this be your Caſe, whatever you have of Freedom from ſcandalous Iniquities, and whatever Harmleſſneſs you may have to plead, it will profit you nothing; but you are a *ſlothful Servant*, or rather you are a Slave; your are forced upon Duty, not ſet upon it of Inclination and Choice, and cannot be regarded as the *new Creature*.

Rather

RATHER, you incline to the Way of the *careleſs*; but are confined by a little ſlaviſh Fear, which he is unacquainted with. He, eaſy, happy Man! How expert and forward is he, to every thing which concerns his preſent Intereſt! How ready to Pleaſures! How at hand for carnal Gratification! Here, he joins in at once, without Solicitation or Intreaty. Any thing of this is the very Joy of his Heart: Vanity, Amuſement, Wealth, Company and Mirth, find him an obedient and moſt willing Servant, ever prepared to wait upon them with a ready and glad Attendance. But to do good, to pray, to hear, to ſpeak of a ſerious Subject; O what a Sluggard is he! How dull the Employment! How burdenſom the Taſk! How tedious the Time! Truly he is out of his Element; he likes it not; *his Soul loatheth this heavenly Food.*

You may ſee now yet more evidently, what I mean by the *Readineſs* of the new Creature. It is a walking in Duty, juſt as the Careleſs doth in Sin; exactly ſuch a Forwardneſs in heavenly Things, as he hath in earthly; expreſly, ſuch a Backwardneſs to Sin and Temptation, as he hath to Holineſs and the Means of Grace. It is not barely a ſaving a Man's ſelf from *groſs* Iniquity (which is the Way of the Formaliſt) but bearing a reſolute Courſe againſt all Sin;

not only (with the Formal) a Shew of Well-doing, but an Addreſs, Diligence, and Heartineſs to the heavenly Work.

And yet to compleat the whole of *this* general Character, there muſt be,

Fourthly, An *Hunger after Growth in this heavenly Buſineſs*. I have intimated what this new Work is, and hope you underſtand it to be this: A Contention with the Power of Sin in us; that is, with our Luſts or evil Diſpoſitions, which are in us by corrupt Nature, and have grown ſtrong by Cuſtom and Compliance; and a like Contention alſo with every Fruit of this Corruption in our Lives, be it great or little. This Fight with Sin is one Part of the Work. And the other is, the confirming thoſe new Diſpoſitions or Tempers, which are infuſed into us by the Grace of *Chriſt*, when by Faith we are united to him; and which fail not to ſhew themſelves in all holy Converſation, in the outward Carriage. Theſe Diſpoſitions are, in Scripture-Language, called the *new Heart*, or *Spirit*, as being the Oppoſites to the natural Frame [illegible] our Souls. Now to gro[illegible] mortifying Sin, and c[illegible] of Godli[illegible] the So[illegible] Creatu[illegible] an This [illegible] Thi[illegible]

ſtand, that as much as the Perſon who is hungry or thirſty, longs after and craves the Refreſhments of Meat and Drink, even ſo doth the true Chriſtian deſire Freedom from Sin, and the more perfect Renewal of his Heart.

Now if you are the *new Creature*, you are no Stranger to this holy and ſpiritual Hunger and Thirſt; you are inwardly ſtraitned about your Work, till it be finiſhed. Inſomuch that ſhould GOD give you your Heart's Deſire; ſhould he bid you, as he did *Solomon*, *Aſk what I ſhall give thee*; your Anſwer would be, without the leaſt Delay or Heſitation; "Give me, O GOD, out of "thy bountiful Goodneſs, that which I "would chooſe, before the Honors of a "thouſand Worlds: Give me an Heart free "from Sin, that I may never more offend "thee! deliver me from the Remainders "of Corruption that dwell in me; mortify "all the Pride, Worldlineſs and Luſt, which "ſtill defile my Soul; bring every Thought "into Subjection; yea deliver me from the "whole Body of Sin: But eſpecially, O my "GOD, kill and deſtroy my *peculiar* Cor-"ruption, that malicious Enemy I carry in "my Heart, which cruelly enſlaves, and ſtill "obſtinately beſets me; conſume, and cauſe "it to periſh utterly. And, heavenly Fa-"ther, ſince thou haſt made me bold to "ſpeak before thee, I will require at thy

" Hand ſuch a Spirit, as thou wilt delight " in. O fill my Heart with Love towards " thee; with Submiſſion, Dutifulneſs, Zeal " for thy Glory, and every other Diſpoſi- " tion, which can render me fit for thy Ser- " vice here, and for thy Preſence for-ever." Say now, doth your Heart cry *Amen* to this Petition? If not, you are no *new Creature.* And if you are the new Creature, your moſt fervent, conſtant Requeſt before the Throne of Grace, is this very Thing; that GOD, by his Grace, will free you more and more from the Power of Sin, and promote in you the Power of Godlineſs, ſo fitting you continually for his Preſence and everlaſting Kingdom. For, you know, GOD hath bid you *aſk* this, and hath promiſed to grant it. Moſt expreſly doth *He* give us Confidence, that our Requeſts for the renewing Influences of the Spirit ſhall aſſuredly be heard, through *whoſe* Merits we may approach GOD with Boldneſs; *Your heavenly Father will give the Holy Spirit to them that aſk* (s). Do you aſk this therefore with an unwearied Importunity, looking that your Suit be granted? You do not indeed *hunger and thirſt after Righteouſneſs*, if you do not thus importunately aſk it, or are content and ſatisfied when you ſee not that you receive Growth in it: Doth then a Deſire of

(s) Luke xi. 13.

Growth

Growth in Grace, make you diligently to pray? And doth Prayer keep up, and improve Watchfulneſs againſt Sin, and a Deſire to pleaſe God upon your Heart? Theſe are the immediate Fruits of Prayer: And if this Frame of Mind grows upon you, you may be ſure that the Power of Godlineſs is ſpringing up under it. Without ſuch Prayer, and ſeeking ſuch Fruits from it, you may not judge, that you have the ſpiritual Hunger and Thirſt, nor conſequently are the *new Creature*.

But, do you ſeem to yourſelf to be well enough already? Are you ſatisfied with your preſent Meaſure? Are you in a Way wherein you think, you need not Growth in this new Work? And are you without hearty Deſires of Improvement therein? Do Months and Years paſs over you, find and leave you at the ſame Stand in Religion, and yet you are well content with yourſelf? I muſt be free to aſſure you, you are quite out of the Way. You never humbly and heartily entred upon the Chriſtian Buſineſs; or if you did ſeemingly *run* a little, you have been *hindred*; you have this Day no Life in you; like a dead Man, you have loſt your Appetite: And whatever you may ſeem, you are but a *formal Profeſſor*. For ſee you not, that a conſtant, earneſt Deſire and Endeavour to carry onward the Work,

the whole Work of Righteouſneſs; ſee you not, that ſuch a Deſire and Endeavour to get above every Sin, and to grow in every Grace, is as evidently the Effect of a truly humbled, renewed and heavenly Mind, as a Deſire and Endeavour to amaſs Wealth, is the Effect of Covetouſneſs? He is not covetous, who, content with what he hath, deſires not, nor labors to be rich; nor are you a new Creature, who, reſting upon the preſent Stock of Holineſs, conceit you have attained, and are not ſolicitous for more.

But, obſerve now the Hunger of the *careleſs Sinner*; and ſurely the Deſire of the Formaliſt is like his! He hungers not for Righteouſneſs but for Indulgence, Wealth, Honor; all his Appetite is for ſome earthly Thing. And the more he enjoys it, the keener he grows upon it; ſtill running farther from God, daily filling up the Meaſure of his Iniquities, and heating the Furnace of God's Wrath yet hotter againſt him.

What hath been ſaid, may ſerve, it is hoped, to give ſome *general* Notion of the *new Creature*'s Character, and this, with the more Diſtinction and Uſefulneſs, as it hath been ſet in Oppoſition to the Character of the *careleſs Sinner*, and ſeparated and diſtinguiſhed from the falſe Shew of the *Formaliſt*.

And for the preſent, we will part with this ſhort Obſervation; that theſe two Characters

racters (for in reality they are no more) have a directly different Tendency. The one of them leads upward, every thing draws towards Heaven; in that, all the Views and Purſuits center, and in that, it will glorioufly iſſue. The other is altogether earthly, and bent downwards. And where will that end? O, ye too eaſy Wretches, would GOD ye might lay it to Heart! If GOD be true, it will aſſuredly end in eternal Damnation.

SERMON VI.

The Believer a new Creature.

2 COR. V. 17.

If any Man be in Chriſt, he is a new Creature.

I AM willing to hope, that what hath been *generally* advanced in the former Sermon upon the *Character* of the *new Creature*, hath ſerved to ſhew you its peculiar, and ſpiritual Way and Manner; and alſo excited a becoming Importunity to ſee it more perfectly and exactly drawn, to the End, that with more Attention you may trace out its Features, and diſcover with greater Certainty, if the Lineaments of it are to be found upon *your* Soul.

LET us follow then the ſtrong and very viſible Lines, in which the Scripture paints this *Man of* CHRIST, *within* and *without*. And,

First, *Let me lay open to your View the State of his* Mind. Now the Soul of Man hath, eſpecially, three more eminent Powers or Faculties, *Underſtanding*, *Will*, and *Affections:* The Offices of which are; that of the *Underſtanding*, to think, apprehend, and judge of the Things which lie within our Reach; that of the *Will*, to determine and chooſe what hath appeared to be good, and eligible in the Deciſion of the Underſtanding; and the Buſineſs of the *Affections* is, to ſpur and quicken us both to judge, and chooſe, and alſo to carry our Determinations into Action. Now, through the Fall, all theſe are put into Diſorder, or rather are drawn a wrong Way. They are not indeed deſtroyed! but they are corrupted: They remain the ſame Powers they were before; though turned, as to their Diſpoſition and Employment, to the moſt baſe and diſhonorable Uſes. As to *ſpiritual* Things, the principal of which are, the ever-bleſſed God, and the Happineſs of Communion with him, which are the proper Objects for a reaſonable Soul to lay itſelf out upon: As to theſe, there is a Blindneſs and Darkneſs in our *Underſtandings*; we know them not, nor feel the Weight of them, with any ſuitable Impreſſion, nor care to buſy our Thoughts about them: While the Things of Senſe do very naturally and eaſily engage our Thoughts,

Thoughts, and carry away our Attention. In Conſequence of this, the *Will* is directed on the one Hand to refuſe ſpiritual, and on the other to chooſe viſible Things. And ſo of Courſe our *Affections* are engaged in puſhing us on to purſue ſuch preſent Things only, as the blind Judgment propoſes to us, and the perverted Will fixes upon us. The *Underſtanding* of the *natural Man* is an ill Guide; it performs not its Office aright, doth not diſcover where true Happineſs lies; but, in determining thereon, blindly decides for the preſent Life and ſenſual Gratifications. The *Will*, in Conſequence, chooſes that, which the Underſtanding repreſents to it as good, and ſits down intent upon Enjoyments, which are merely of a worldly or bodily Nature: Upon which the *Affections*, the faithful Servants of theſe higher Powers, beſtir the whole Man induſtriouſly to reach after thoſe miſtaken, deceitful Gratifications, which the blind Judgment hath approved, and the ſeduced Will hath made its Choice. Hence it is, that we find in us ſuch a Deadneſs either to ſee or feel ſpiritual Things, and ſuch a Drawing towards the Things about us, even when the Soul is *renewed*, and theſe Powers of it turned the right Way; when the Underſtanding is enlightened with the Knowledge of God, the Will chooſes *Him* as the chiefeſt Good,

Good, and the Affections force us with an holy Importunity towards him. Corrupt Nature ſtill makes Oppoſition, and, like a ſtrong Tide ſetting againſt the Rower, checks the Freedom of our Way, nor will ſuffer us to gain any Ground, but by inceſſant Labor. Thus it is at beſt; while the Violence of this Stream of Corruption, bears the Generality of Mankind down along with it. From Submiſſion to this, ariſes that ſtrange Forgetfulneſs of ſpiritual Things, that deplorable Diſregard of eternal Intereſts, that *living without God*, ſo common in the World; whilſt every Faculty of the Soul is warmly engaged in the Purſuits of Senſe, even ſo as to mind *them* only, and Day by Day grows more confirmed in Averſion to GOD, and ſinks faſter and deeper into Carnality.

SUCH is the State, and ſuch are the Conſequences, of the Corruption of Man's Nature; Thus are the Powers of our Souls perverted and abuſed. But the *new Creature* hath, in ſome Meaſure, recovered the right Uſe of all theſe Faculties; and, by the Operation of Divine Grace, they are reſtored to their proper Offices; GOD is known, and choſen, and ſought after with Earneſtneſs.—Thus much in *general*. I come now to be more plain and *particular*, and to ſhew you the *new Creature* in the *Apprehenſions of his Underſtanding*, in the *Choice*

of

of his Will, and in the *Exerciſe of his Affections*.

1. THE *Underſtanding* of the *new Creature* hath a peculiar and different *Apprehenſion*, and forms another Sort of Judgment concerning all Things, from what the *careleſs Sinner*, or the deluded *Formaliſt* hath, or is apt to do. *The natural Man*, ſaith St *Paul*, *receiveth not the Things of the Spirit of God: For they are Fooliſhneſs unto him; neither can he know them; becauſe they are ſpiritually diſcerned. But he that is ſpiritual, judgeth*, or diſcerneth *all Things* (*t*). There is a Spirituality, an humble and heavenly Tincture, in all the *Apprehenſions* of the *new Creature*: Whereas there is a carnal Turn, a Self-ſufficiency and Earthlineſs in thoſe of the *natural Man*; whether he be formal, or careleſs. We will illuſtrate this in ſome Particulars.

With regard to the Perfections and Preſence of the BLESSED GOD.—The *new Creature* is poſſeſſed with an awful Apprehenſion of the *Majeſty of God*; ſees and heartily approves the eternal Power and infinite Wiſdom, by which the mighty Lord *ruleth over all*; conſiders him, in ſupreme Sovereignty, lifting up the Sword of unavoidable and exact Juſtice over the Univerſe, to conſtrain, and, pouring out with a boundleſs, gracious Hand, Bleſſings and Happineſs, to reward

(*t*) 1 Cor. ii. 14, 15.

Obedience.

Obedience. He beholds, and acquieſces, and his Soul cries within him, *Worthy art thou, O God, to reign; thou almighty King! I tremble and rejoice before thee!*—The *Goodneſs and Mercifulneſs* of GOD, he regards with inexpreſſible Approbation: *Goodneſs*, willing to make happy, and *Mercy*, ſparing to conſume a World of Rebels; Mercy pardoning, and Goodneſs embracing, returning Apoſtates: Such tender, ſuch divine Love, what Sentiments of Delight and Gratitude doth it raiſe within him!—While he views the *Patience* of GOD, the wonderful Scene of Forbearance which he ſees daily exerciſed towards ſinful Creatures; beholding, how GOD is provoked every Day; how the Inſolence of Tranſgreſſors calls down Vengeance; and yet, how GOD ſits and conſiders it, with a majeſtic Serenity and Compoſure, and with an immoveable Dignity, endures it; nor with the Beſom of Deſtruction, ſweeps at once into Hell the whole Race of evil Doers: Covered with Shame, for the Hardneſs of himſelf and others, all his Soul ſtands amazed, and magnifies the myſterious, incomprehenſible GOD.—But that which brings all his Views of GOD home to *him*, is his peculiar Apprehenſion of the Divine *Preſence*. He *ſees him, who is inviſible*; ſees him, filling all Things; finds himſelf *naked and open to* GOD's *Eye*, encompaſſed by him *behind and*

and before, the very Secrets of his Heart unfolded to him. Nor does he draw back from GOD; he rejoices in GOD's Preſence with him, and is careful above all Things to improve it. It is his only Conſolation, that GOD is near him; a Being ſo gracious, and mighty, and good; ſo able and willing to cure all his Diſeaſes, and to ſooth and ſanctify all his Griefs.

THE Apprehenſions of the *new Creature* concerning GOD are, (you muſt not omit to obſerve) all *humble*; there is a Mixture of the Dependent, the Sinner, the Child of GOD, and the Expectant of Glory, which goes with them.

BUT the *natural Man*, whether he in a manner forgets GOD, or hath ſome Shew of Acquaintance with him: yet is altogether a Stranger to ſuch humble, and becoming Apprehenſions of the Divine Majeſty, Goodneſs, Patience and Preſence.

THE *careleſs Sinner*, you know, hath ſet up his Idols in his Heart; Vanity, Intereſt, and Luſt are the Gods he ſerves. Upon theſe he is dependent, and from the Gratifications of them he expects all his Happineſs. Hence the GOD of Heaven is excluded. Not that he hath no Apprehenſion of him *at all*. Alas! he is ſometimes ſo apprehenſive of his Power, Majeſty, and univerſal Eye, that he cannot be eaſy and

at

at Peace. An Apprehenſion he hath of GOD's *Dominion*; he cannot gainſay the too evident Truth, but he ſecretly diſapproves it, he trembles at the Thought, and wiſhes from his inmoſt Soul, there were no ſuch Being to control and trouble him. An Apprehenſion he hath too of GOD's *Goodneſs* and *Mercifulneſs*; but how unrelenting and impious the Concluſion he would needs draw from it, while from hence he takes to himſelf a Freedom and Licence to commit and continue in Sin, inſtead of melting into Shame and Sorrow upon the Thought and Remembrance of abuſed Goodneſs and ſlighted Mercy!—Juſt ſo alſo he apprehends of GOD's *Patience*: Becauſe GOD delays to ſtrike, and avenge himſelf, he ſets his *Heart fully to do Evil* (*u*); every Way laboring to *turn the Grace of God into Licentiouſneſs*, and taking Occaſion from the very Perfections of GOD, to harden himſelf in ſinning againſt him! Horrible Imagination! *You* would not thus deal with GOD, you verily judge! But by far the moſt of you *do*; even every *one* among you that abideth in known Sin. Look to it; you ſhall find, that I have ſpoken the very Deſires which have paſſed through your Heart, and poſſeſſed themſelves of you, although through the Wantonneſs of your Ways, and almoſt total For-

(*u*) Eccleſ. viii. 11.

getfulneſs

getfulneſs of God, you may not have noted them, Indeed how ſhould you note them, while you have ſo little Apprehenſion of God's *Preſence*, that you live without him in the World, diſengaged from all Thought of his Nearneſs to you, unleſs when unavoidably you muſt reflect a Moment, that *there is a God that judgeth in the Earth* (*x*); when either you are in the Way of hearing his Threatnings, or are ſuffering his Corrections, or are made to ſee his Providences?

Nor are the Apprehenſions of the *formal Profeſſor* any thing different from yours, concerning the Perfections and Preſence of God. A ſpeculative, and (if I may ſo call it) a traditionary Knowledge of God, a Conformity to Modes of Worſhip, and the Externals of Religion, may make a Man ſtrangely to miſtake himſelf: And he may be ready to take it for granted, that all is well, though there be in truth nothing of Humility in all the Apprehenſions which he hath of God. You are often upon your Knees I allow: But had you not rather (might it ſo be) that you were left to your own Government and Direction, to do as yourſelf ſhould pleaſe, and, it may be, to be ſecure of an eternal Poſſeſſion in the Gratifications of this Life, entirely your own Maſter and diſengaged from the Submiſſion,

(*x*) Pſal. lviii. 11.

which

which now you ſee, you muſt of Force pay to God? Is there not ſomewhat in this Propoſal with which you could heartily acquieſce? And if ſo, what avails it, that you pay God never ſo many Compliments? Still you are the very Reverſe from the *new Creature*, in your *Apprehenſions* about the Divine *Majeſty*. And ſo alſo, though you may talk never ſo finely and never ſo frequently of God's *Goodneſs* and *Mercifulneſs*; yet hath not the one or the other taught you to loath yourſelf for your Iniquities, and your Heart to riſe againſt Sin with a ſincere and loyal Indignation. Juſt the contrary; Sin and you are well reconciled; and you would as willingly continue in the Practice of it, as the *careleſs* and more eaſy Sinner, were you not afraid. The *Patience* of God hath neither wrought with him nor you, to lament your Hardneſs, and Impenitency under it: But, inſenſible to God's Forbearance, *you* are preſumptuous and he is ſecure. The Apprehenſion you have of God's *Preſence* with you, hath no *Delight* in it; you know not, what Communion with God means; and the Reflection, that God is near, while it troubles and terrifies the Careleſs, doth not pleaſe you. In a word, the only Difference between you in this Reſpect is, that *Formality* hath blinded *you*, and *Luſt* hath hardned *him*: Both of you unhumbled; *he*

hates

hates GOD and flies from him; *you* dread GOD and pay him a forced Attention: *His* Apprehenſions of GOD are full of Diſlike and Terror, and *yours* are, without Love and Reverence.

THERE is then (you ſee) the wideſt Difference between the *new Creature* and the *natural Man*, in their *Apprehenſions* of *God himſelf:* The Apprehenſions of the new Creature are peculiar to him. And the like Peculiarity is obſervable in his Judgment of all *other Things.* We will endeavour to ſet out a few of them in one View.

With regard to CHRIST. The *new Creature* judges him *the Way, the Truth, and the Life*; admires his *Power and Ability to ſave*; views and reviews with ſecret Satisfaction, the Victories he hath gained for Man upon Earth, and the Gifts and Graces he now diſpenſes from his Throne in Heaven; conſiders him, as the Lord of all Things, and Author of everlaſting Salvation; and knowing the utter Want he has of ſuch a Teacher, Savior, and Lord, fixes his Eye upon him with loyal and complacential Regard. With full Perſuaſion of *Chriſt*'s Fitneſs, every way to effect the Deliverance of fallen Man, his Soul is drawn unto him, and cries out *my Lord and my God!*—*With regard to the* SPIRIT. Aware of the perverſe Inclination of his Nature, and convinced of his own Inſufficiency

ficiency to attain the leaſt Meaſure of that *Purity of Heart*, which ſhall lead him to *the Sight of God*, he apprehends the need he has of this Divine Illuminator, Guide, and Comforter; regards him, as the *Lord and Giver of Life*; approves with Wonder and Thankfulneſs his unſeen Agency upon the Souls of Men; admires his Fitneſs for theſe Offices as GOD; and bleſſes his Condeſcenſion, that he ſhould prepare himſelf a Temple in the Hearts of his polluted Creatures.—*With regard to* SIN. Looking upon the bleſſed GOD, he judges of it, as that which defiles his Majeſty, and would dare to attempt his Throne; as what perverts all the gracious Contrivances of infinite Wiſdom, neither ſuffering the Maker to inherit his Glory, nor the Thing made to proſper and be happy; he ſees Divine Purity abominating it and Divine Goodneſs abuſed by it; Juſtice moſt righteouſly lighting upon it with inexorable Vengeance, and Mercy, only infinite, capable of forgiving it. He ſees a troop of the moſt deformed Monſters couched under every Act of it; inſolent Rebellion, ſtupid Inſenſibility, ſtubborn Undutifulneſs, forgetful Ingratitude, and odious Defilement: He ſees Miſery following upon its Heels; and acknowledges, how equitable GOD is in all the preſent and approaching Ills, which either now betide, or hereafter await it. He views

views it with Self-Reproach, nor can expreſs the loathſom Sight he is, in his own Eyes.—*With regard to* GOD's LAW. The *new Creature* reads therein the undoubted Duty of Man to GOD; approves the Purity of Soul it enjoins; and therefore that Likeneſs of GOD it would reſtore the Heart to; admires it, becauſe it is ſtrict, and exalted; nor could like it ſo well, were any Thing of what others eſteem Severity, remitted. Juſt as it is, and becauſe it is *holy, juſt, and good*, he loves it: Nor can he think without the higheſt Complacency, of the Dignity he ſhall be advanced to, when he ſhall fully be transformed into it.—*With regard to* PROVIDENCE. Not only in GOD's viſible and magnificent *Works*, which glorioufly diſplay to him the Divine Wiſdom and Power; nor again in thoſe tremendous and myſterious *Ways*, by which GOD hath directed all Things, from Generation to Generation; not only in theſe *general* Manifeſtations doth he acknowledge GOD: But with a peculiar and ſubmiſſive Regard doth he obſerve GOD, in the *particular* and fatherly Government which is exerciſed towards *himſelf*. He owns *His* Hand in the Viſitations both of Chaſtiſement and Proſperity; ſeeing Love in them both. Confirmed he is, that his Soul is GOD's eſpecial Care, while with grateful Wonder he reflects upon GOD's Forbearance

and

and Gentleneſs towards him, the wiſe and ſtrange Means and Contrivances GOD hath uſed with him; the kind Diſappointments, and moſt inviting Encouragements he hath met with from him; in a word, the long and watchful Diſcipline, which an affectionate *Providence* hath exerciſed upon him.—*With regard to* DEATH. He reverences it, becauſe it is the Sentence of the moſt High againſt a rebellious World; and yet he acquieſces in it, as the Meſſenger of Life and Liberty. He pays a ſolemn and ſtedfaſt Attention to it; neither ſeeing it advancing upon him with Fright, nor Unconcern. The Thought of it is near, and abides with deep Impreſſion upon his Mind. He wiſhes to be more reconciled to it; yea, even to long for its Approach. Mean-time, he lives in the Sight and Expectation of this deciſive Event, adviſed of its Uncertainty; but aſſured that by and by he ſhall be brought to *the Houſe appointed for all living* (*y*). As every advancing Day brings it nearer, he feels the Impreſſion more intereſting, important and abiding; he feels Time grow more valuable, and Life becoming continually more vain.—*With regard to* HEAVEN.—Bleſſed Region!" All his Soul cries within him; "Peaceful "*Dwelling!* Where all the Family of Love "meet and abide; where GOD, the tender

(*y*) Job xxx. 23.

"Father

" Father reigns, pleaſed at the Joy and Hap-
" pineſs he gives to his Sons and Daughters;
" where *Chriſt*, the well-beloved Son, the
" kindeſt Maſter, the deareſt Brother, de-
" lights himſelf in his Elect; where ever
" faithful Angels worſhip: And Saints, ſaved
" and reſtored, for-ever ſing their grateful
" Praiſes. Eternal *Houſe!* which Time ſhall
" not deſtroy; whoſe Foundations are the
" immoveable Perfections of the God that
" changeth not! Valuable *Treaſure!* which
" neither Moth can corrupt, nor Thief ſteal!
" *Pleaſure* ſatisfying to the fulleſt Tides of
" Joy, and yet delighting ſtill, as if never
" taſted!" Thus he cries in the Views of Heaven; and all elſe, with him, is avowed Vanity. Defect, Decay, Uncertainty, and Unfitneſs, are evidently ſtamped upon all earthly Grandeur, Wealth, and Pleaſure, in his Apprehenſions of them; ſince he is grown ambitious of a perfect, enduring, uninterrupted, noble and reaſonable Happineſs, which God hath in Store for them that love him.—*With regard to* HELL *alſo.* Hell, the Place provided by infinite Juſtice for Sinners; the Puniſhment, which a righteous Vengeance hath prepared; the Wages of Sin, and the very Conſequence of it! This State of Darkneſs and Miſery, he regards with a continual and confirmed Abhorrence, and learns from the Sight he has of its Horrors,

rors, more devoutly to hate that Sin, which forces the Father of Mercies ſo fearfully to correct, ſo infinitely to puniſh his own Creatures. He ſees it, and ſuſpects his Steps, leſt they have any Tendency towards it; he views giddy Multitudes dancing gaily upon the Brink of it, and trembles at the horrible View.—Finally, *With regard to* ETERNITY. What wondrous Depths of Being, doth he find in this one Word! Ten Thouſand Ages are juſt nothing in Compariſon; and when exerting all his Powers to reach after it, he adds ten Million more, and doubles and redoubles the Account; ſtill he finds that he advances not, and ſinks under the vaſt and cumbrous Thought. Full of this Impreſſion, he is either pleaſed or trembles, as he ſees or ſuſpects his Title to Happineſs therein; the Days of Man are ſhrunk into the Abidance of a Moment, into the Remembrance of Yeſterday that is paſt; and with a Pilgrim's haſty unaffected Eye, he regards the Things of this Life.

SUCH as theſe are the *Apprehenſions* of the *new Creature* about theſe important Things: In this Manner he judges of them. Poſſibly thou haſt never made ſuch Reflexions upon thyſelf, and many of theſe Thoughts may be new to thee: But, if heartily thou doſt conſent to them, now they are told thee; if it be in this humble Way, that thou judgeſt

judgeſt of the Concerns of GOD and thy Soul, as far as thou knoweſt them; this is the Proof, that thou art the *new Creature.* Apply this Deſcription of the *renewed Underſtanding* to thy Heart; and if thou canſt anſwer; "Thus and thus I judge, you have "opened to me Views, with which I rea-"dily agree; they correſpond with the Tem-"per and Tone of my Soul; which reliſhes, "and is in Harmony with ſuch Kind of Ap-"prehending:" Trouble yourſelf no farther; it is well with your Soul. Neither the *Formal* nor the *Careleſs*, can join with you in one, the leaſt of all theſe Things.

SAY, ye *formal Profeſſors*, who ſeem to be the Servants of GOD, and are not; whoſe Attendance upon Hours and Places of Devotion with ſcrupulous Diligence, beſpeaks, it were to be imagined, the deepeſt Impreſſion of theſe ſpiritual Things abiding upon your Souls: Say, do you judge in this manner? Alas! all your Apprehenſions are but ſpeculative and curious; a *Knowledge puffing you up*; a Judgment light and unſettled, and which bears no prevailing Influence in the Heart. Your Views of all theſe Things are without due Reverence; and you ſet up a Title to them, which is not founded in Humiliation, but Pride.—You know *Jeſus* to be the Son of GOD; that he came forth from *the Boſom of his Father*, and is gone

unto him again: But you regard, you ſpeak, you think of him, with an Heart unacquainted with the Endearments of Gratitude, and unſubdued by the Profuſion of his redeeming Love. You know, that he *was* upon Earth, and *is* in Heaven; but judging not, that your Sins have brought Ruin upon your Head, which you cannot eſcape, but by betaking yourſelf to his Protection; you read of him with Indifference, and hold no daily Intercourſe with him, as the very Life and Food of your Soul.—You will be talking, I know, of Grace, and Sanctification through *the Spirit*; will be taking up the Words of the new Creature; and intreating, as it would ſeem, that the Grace of GOD might be with you always, that GOD would not withhold, or take the Holy Spirit from you. However, you have not diſcovered the Corruption of your own Heart; how far removed your Soul is from GOD and Holineſs; you know not therefore your Wants and your Weakneſs; ready in your own Strength to encounter all Oppoſition, becauſe you are ignorant of the Power of Sin, which dwells and reigns within you: And therefore you do but call upon the Spirit, to give you the Strength, which you do not perceive you need, to heal the Diſeaſes of your Soul, which you do not complain, nor feel the Pain and the Burden of. And ſee then,

then, what vain and unſettled Apprehenſions you have of this Divine Author and Giver of all Light, and Love, and Comfort—And how is it you judge of *Sin?* You diſdain ſcandalous Vices; cannot endure Knavery, Drunkenneſs, or Lewdneſs. But even theſe you abhor but from Cuſtom, and the Judgment of the World. Do you hate Sin, becauſe God doth; becauſe of the Diſhonor it brings upon his Government; becauſe of its Ingratitude and real Filthineſs, in the Preſence of a gracious Father, and pure God? Do you hate *every* Sin? the Pride, Stubbornneſs, and Unbelief of your own Heart, as well as the groſs Sins of others, you are ſo continually crying out upon? Alas! all your Judgment concerning Sin is but worldly, outward, and reſpecting others; your own Tranſgreſſions you can paſs over lightly, count little of them; and be well content, if you can force a Tear, in the Remembrance of ſome blacker Paſſages of your Life, when the Decency of ſome more ſolemn Action would ſeem to demand it from you.—Would you *chooſe* God's *Law*, if you might avoid it? Do you not take Offence at it? Are you not willing to believe, it is not ſo ſtrict and exact, as yet you cannot but ſuſpect it to be.—You would have more Room and Indulgence given you; cannot digeſt the Nicety and Exactneſs it enjoins; would pre-

fer a Religion that was more eaſy, which would not require ſo much Attendance. You regard GOD's Law with a certain ſecret Averſion to it, and all the Obedience you pay it, is againſt the Grain.—The *Providence* of GOD; have you a diſcerning Eye to ſearch it out, or a quiet Mind to ſubmit to it? You can talk of it, I know; you can condemn others, when reſignedly they bear not Correction and Diſappointment: But when the Matter is your own, then the Caſe differs. Then you can murmur and complain, rely upon your own Prudence, or truſt upon Man for Help; as if you believed not, that GOD ordereth all Things about you. You know in a certain way, that all Creatures wait upon GOD, and that he diſtributes his Bleſſings to them, as he will, out of the Store-houſe of his boundleſs Goodneſs and Fatherly Care: But you are not apt to obſerve his Diſpenſations, and in your own Particular find no Complacency and Security of Soul, that he condeſcends to guide *you*. Juſt the contrary; his daily Bounties, and the more extraordinary Interpoſitions of his Love, come down upon you unobſerved: And when you are afflicted, you acknowledge not his Hand; reſtleſs till you are delivered, and murmuring, becauſe you are ſtricken.—You can talk too of *Death*: But you care not to *think* of it to bring

bring it near, to live in the conſtant Expectation of it. It weighs with you ſo lightly, that you can follow one and another to the Grave, and yet retain the Confidence of Life: Or, if for a Moment you ſee yourſelf as within the Reach of Death, yet, by and by, the ugly Monſter diſappears, and troubles you no more.—You can talk of *Heaven* alſo: But you have not explored the diſtant Country; the Glories of it, the Joys at God's right Hand, are unknown to and untaſted by you. When you hear of Heaven, as the Seat of Bleſſedneſs, you cannot but deſire, that ſome Day you may have your Place there; becauſe you cannot but wiſh to be happy (as who does not?) however, you find yourſelf in no manner of Haſte to be gone to this better Country; nor, with all your Uniformity of Worſhip, have you once labored after thoſe Diſpoſitions of Mind, and that ſpiritual Attire, which becomes the Company and the Buſineſs of Heaven. The beſt Apprehenſion you have of Heaven is, that it is a State you would poſſeſs, when you have done with the World; and which therefore *you* take up in your Thoughts, when you *have* no other Employment—And what *is your* Judgment of *Hell?* You Judge it *terrible:* But do you alſo judge it *juſt*; no more *than* the due Recompence of Sin? Have *you* Judged it the juſt Wages of

any Sins, yourſelf have committed? Look well to it, you may perhaps find, that you only ſuſpect its Reality; that you have but a faint Apprehenſion of its Horrors, that, to ſay the utmoſt of your Judgment about it, you regard it only as the Wages to be paid upon the Head of groſs and notorious Sinners, while ſuch as you have done nothing to merit it. The View of Hell hath not taught you the *Sinfulneſs of Sin:* Wherefore regarding your own Iniquities with a ſuperficial and favorable Eye, you have never yet learnt to fear the Vengeance of God, proclaimed againſt all manner of Trangreſſions againſt his Divine Majeſty.—And *Eternity*, that awful endleſs State of Being; doth it not paſs upon your Mind like an airy Form, ſcarcely gain Remembrance there, like a Dream in the Night? Your Apprehenſion of it ſo unſubſtantial, that the Impreſſion it makes, vaniſhes as ſoon as it appears; and you remain in gay Security, as if there were no ſuch State. Your Days go forward, and you draw nearer to the wonderful Abyſs, and yet, approaching as it is, you regard it with the ſame cold Stupidity; nor doth it gain any Influence to weigh prevailingly in the Soul.

SPEAK the Truth now: With all the Shew of Religion you are ſo vain of, are you not a very Trifler with God, and your Soul;

Soul; rather playing with them, than acting with any Senſe and Meaning? Surely your Judgment is ſo vain, ſlight, and momentary in the greateſt Matters of Salvation, that you muſt be ſaid to apprehend them, as if you apprehended them not.

THE *careleſs Sinner* is more conſiſtent; he doth not *pretend* to what he is not. He knows all this juſt as you do; thinks of theſe Things too, when he cannot avoid it; and the Reflexion diſmays him, while it laſts; nor can he be at Reſt, but while Security, Intereſt, and Pleaſure keep it at a diſtance. The Careleſs is a downright *natural Man*; nor doth he labor to cheat himſelf, or to deceive others into an Opinion that he is one, who minds the Things of *God* and Salvation. If GOD will ſave him juſt as he is, it is well; and ſome Day or other he ſhall be at leiſure to thank him: But for the preſent, he hath too high and lively Apprehenſions of the Things about him, to conceive any great Apprehenſion of what is abſent and unſeen. He knows *Chriſt* to be the Son of GOD, and the Savior of Men: But *Chriſt* offers him nothing which ſuits his Palate. His Expectation and Hope ſpring from carnal Joys, and preſent Intereſts; and ſince *Chriſt* leads him not to theſe, he muſt be forgotten. He ſees not, how the *Holy Spirit* ſhould give him worldly Eaſe, Peace,

and Gratification; and therefore regards Him not. It is not *Sin*, which he dreads, but *Miſery*; the Diſappointment, Croſs, and Injury of the Day. His own Will and Pleaſure is his Rule; and Self-gratification extinguiſhes all manner of Attention to the *Law*, the Pleaſure, and Will of GOD. *Providence* he never thinks of; ſo carried on he is in a Scene of Contrivances, to prevent Misfortune, to purchaſe Wealth, or indulge Pleaſure. He has no Time to think of *Death*, amidſt the Hurry of Buſineſs, or the Entertainments of Company and Recreation. *Heaven* muſt be minded at another Seaſon; when the Projects of Life ſhall have been completed. *Hell* can weigh but little with him; ſeeing the great Evils he feels and fears are the Frowns of Men, the Damage of his Fortune, and the Diſappointment of his Pleaſure. He cannot look into *Eternity*; ſome Object of Senſe ever catches his Eye, and engages his Attention. He is not, you find, entirely without Underſtanding: But the Apprehenſions of the Things of this Life outweigh the other, and leave them out of Sight. His Heart unhumbled and unbroken, he promiſes himſelf Happineſs upon Earth; and, however unjuſtly, conceits, that the Increaſe of Wealth, Advancement of Station, the well-ſpread Table, and all Things at his Command, will ren-

der

der him happy. Under theſe deceitful Apprehenſions he lives; looks no farther; nor feels the Importance of ſpiritual and eternal Intereſts, but with a ſecondary Impreſſion, with a weak and vaniſhing Influence.

THUS now you may be able to diſcover, what kind of Apprehenſion in all Things the *new Creature* is poſſeſſed with; and how different it is from the Judgment of the natural Man, whether *formal* or *careleſs*. You ſee, his Apprehenſions are humble, near, and I muſt add, enduring: For enduring they muſt be; not a ſudden Heat, caught up upon Occaſions; ſeeing theſe Apprehenſions are the very Principles, which direct the whole Courſe of the new Creature; determining his Choice, and influencing his Hopes and Fears. There is the wideſt Difference, you find, between the practical Judgment of the renewed Underſtanding, and the cold, ſpeculative Apprehenſion of the Unrenewed: This apprehends all the Things which concern Salvation, *drily* and *curiouſly*; that, *humbly* and *awfully*. Their Apprehenſion differs, like that of two Men about a Storm, one of whom was ſecurely looking at it from a Cliff, and the other toſſing in it, and anxious for Safety.

BUT poſſibly it may ſerve yet more evidently to evince this Difference, if you have an Illuſtration of the whole in one

View. See then, under which of the following Deſcriptions you are ranged; which of the Words, with which I conclude, moſt aptly repreſents your Judgment and Apprehenſion.

THE *Careleſs* takes up his Word, and ſays, "Ah! that *my Lot* were fallen to me "*in a fairer Ground*, that I were not in- "tangled by the Cares, nor cumbred un- "der the Toils of Life! How happy would "my Situation be, had I Wealth that would "afford me Eaſe; and Honors, that would "bring me in Dependence and Reſpect! "What wouldſt thou more, my Soul, "than diſingaged from Care, to enjoy thy "choſen Friends, to cover thy Table with "Plenty, to bring forth the choice Wines, "and to rejoice over thy Labors? What "wouldſt thou more, than that the Be- "holders reckon thee the happy Man! "Who, got above Fear and Want, nor "needeth the Help of others, canſt follow "thine own Will, and paſs thy Days at "thy Heart's Content; no Impertinence "meeting thee, no Vexation thwarting "thee, no Pleaſure unſatisfied, no Wiſh "unanſwered? It is intolerable, the Inſo- "ſolence of oppreſſive Greatneſs, the Sla- "very of Buſineſs without End, and the "Want of Time for Quiet, Freedom, and "Friendſhip. When will it be, that I ſhall

"be

" be ſet at Liberty? When will the riſing
" Days find me void of the anxious
" Thoughts, which now meet my opening
" Eye-lids; and when the Nights cloſe
" upon me undiſturbed, and ſurrounded
" with the chearful Voice of Satisfaction
" and grateful Society? Then adieu Care-
" fulneſs; we will *eat* and *drink and be merry*;
" Joy ſhall wait upon our Steps, Eaſe abide
" in the Dwelling, and Happineſs and Con-
" tentment ſhall ſeat themſelves upon our
" Breaſts; Independence, Wealth and Eaſe,
" ye that alone make Life a Bleſſing, when
" ſhall I be ſatisfied with you?"

But, " What!" replies the Chriſtian,
" are theſe the Joys of Man; this the great-
" eſt Happineſs thy Soul deſireth? Thou
" *Fool and blind!* theſe are Pleaſures, which
" ſatisfy not; theſe are Treaſures, which
" periſh; theſe are Vanities, which the
" Wind carrieth away. Had I no better
" Things in Proſpect, than what ye can
" afford; ye higheſt earthly Gratifications!
" ſcarcely could I be content to live. Away
" from me, ye Trifles; I reliſh you not,
" ſince my Eyes are opened, and the Things
" which are not ſeen, are preſented unto
" me. Alas! how lightly did I once think
" of thoſe awful Concerns, that now poſ-
" ſeſs my Soul with Wonder, and riſe upon
" my Mind with growing Importance, as
" I conſider them with nearer Attention!

" Now,

" Now, Lord! I ſtand naked before thee;
" the Creature of that Power, Wiſdom and
" Goodneſs, by which all Things in Hea-
" ven and Earth are, and in reſpect of
" which both Earth and Heaven are but *as*
" *the Duſt of the Balance.* How is it that
" I ſtand in the Preſence of thy Majeſty;
" holden as I have been with ſo many Re-
" bellions; and debaſed as I am with ſo
" much Impurity! But Thou, injured,
" patient GOD! Thou, wondrous Abyſs
" of Mercifulneſs and Forbearance! I can
" no more endure the Thought of being
" ſeparated from thy all-gracious Preſence
" and Favor. Thy nearneſs to me, this
" alone can be my Joy, my Conſolation;
" this the only Protection, I can hide my-
" ſelf under; this the Bleſſedneſs, which
" muſt feed my Soul with Delight. But
" what am I, that I ſhould preſume to
" approach unto the Lord, who am but
" Duſt and Aſhes? It is through thy all-
" ſufficient Name, thou mighty Jeſus!
" that I can make bold to rejoice in GOD,
" my Lord, and my Portion. Thou,
" moſt loving Redeemer! haſt ſtood be-
" tween me and Vengeance; thou haſt
" prepared the Way for me to thy Father
" and mine. Ah! what Bounties do I
" this Day enjoy at thy Hand! By thee I
" live, and through thy Spirit I hope.
" He, whom thou haſt ſent unto me ac-

" cording

" cording to thy Promiſe, hath delivered
" me from the accurſed Slavery of Sin; the
" Remembrance whereof is more bitter
" unto me, than Gall and Wormwood; he
" hath brought me to the *glorious Liberty* of
" being the Servant of GOD; *whoſe Service*
" I find indeed to be *perfect Freedom.* And
" thou, Lord GOD, wilt no more forſake
" me; I ſhall be under thy Guidance and
" thy Care all the Days of my Life: Gladly
" do I leave my Soul and Body to thy Keep-
" ing. Yea, and under thy Protection will
" I await the King of Terrors; expect the
" ſolemn Change which Death ſhall make;
" hanging humbly and ſtedfaſtly upon thee.
" And *then*, adieu all Fears of that tre-
" mendous Hell, the Place of endleſs
" Wrath: *Then* welcome, ye glorious ever-
" laſting Heavens; welcome, Eternity;
" where Ages ſhall riſe and paſs, and new
" ones ſucceed for ever; welcome, ye aw-
" ful Things, which ſhall be hereafter: the
" Expectation of which fills me with Fear
" and Hope; and in the Views of which,
" I rejoice and tremble, and feel all the
" World to be Nothing."

BUT methinks, I hear the *Formaliſt* long ago crying out: " *Thou art beſide thyſelf,*
" thou *Righteous over-much.* We will not
" walk, O my Soul, with the Wanton; we
" will not drown ourſelves in Drink, nor
" defile

" defile our Hands with diſhoneſt Gain;
" leſt we make our Name to ſtink upon the
" Earth. But it is good for us to provide
" for the future; it is good to be Something
" in this Life; good it is, that Men pay us
" Reſpect; that we have wherewith to paſs
" our Time, without being obliged to others.
" But God muſt have his Hours, the Church
" and the Cloſet may not be forgotten: And
" then we ſhall return to enjoy what God
" hath given us. Then we ſhall ſpend our
" Days in Quietneſs, and reliſh the Com-
" forts of Eaſe, Company and Amuſement.
" Yes, my Soul, we will ſteer even in this
" Matter: We will not neglect our Souls,
" like the Careleſs; nor will we deny our-
" ſelves, like the Preciſe. God ſhall have
" his Due; but Wealth, which brings us
" Eſteem and Honor; harmleſs Pleaſure,
" which renders Time delightful; ſhall not
" be forgotten. We will live as long, and
" as eaſily as we can; and when we can live
" no longer, then God ſhall receive us, and
" provide a Reward for us, which he will
" pour plenteouſly upon the Head of thoſe
" who have not lived like *other Men*, nor
" profanely turned away from his Service
" and Altar."

And now, Brethren, you have the Whole of this Matter laid before you. Search then and try, if the Truth be in you, by this firſt Mark

Mark of the renewed Mind; right *Apprehenſions* in the *Underſtanding*. Happy your Caſe, if upon good Grounds ye are able to ſay; "Hitherto, I find in me the Tokens "of the new Creature." But if you fail here, you ſhall have no Title to apply to yourſelf any Part of the Deſcription which is to follow: You cannot *be in Chriſt*.

SERMON

SERMON VII.

The Believer a new Creature.

2 Cor. V. 17.

If any Man be in Chriſt, he is a new Creature.

I AM rejoicing in Hope, my Brethren, that while I am deſcribing the Character of a new Creature, many of you, by the Grace of God, will become ſuch. A Proſpect, which indeed emboldens me to uſe much Plainneſs of Speech with you. For is it not, ought it not to be my Heart's Deſire towards you, *You* eſpecially, that ye may be ſaved? But what, will you, that while I ſee many among you, who are *walking after the Courſe of this World, and not after Chriſt, whoſe End* muſt be *Deſtruction*, unleſs ye be *plucked out of the Fire*; I even let you contentedly alone? You would not, I

am

am ſure you would not, that I ſhould deal thus unfaithfully by you. Ye are not yet, ſo much your own Enemies. Ye deſire to be happy: And, believe me, it is all the Harm I wiſh you. But ye cannot be happy, if ye abide in your Sins. Theſe, I would needs you ſhould leave, and you care not to part with. Here is all the Quarrel between us. You like not to be told plainly, *unleſs ye repent ye ſhall periſh*; and I, while I live have nothing elſe to tell you. Say, we are ſometimes troubleſome to you, and raiſe ſome uneaſy Reflexions upon your Minds; yet, I hope you may be the quieter for it, upon your dying Beds: And then, I am ſure you will thank us. I ſhall eſteem it a bleſſed Thing, if I may any how help you to ſuch an End. But this cannot be, unleſs you be in Chriſt, and none are in Chriſt, but thoſe who are *a new Creature*; and it is plain many of you are not, from the carnal, worldly Lives ye lead. And who thoſe are among you, I will endeavour with all Freedom to ſhew you.

You have ſeen, in what a peculiar, humble, and ſpiritual manner the Underſtanding of the *new Creature* judges, and apprehends all Things. The moſt important Matters, wherewith Man is converſant, were taken under Conſideration, and illuſtrated alſo in a Way of Oppoſition to the Judgment of the *Formal*, and the *Careleſs*.

2. I

2. I SHALL introduce what we have to ſay concerning the *Will* of the *new Creature*, which is the *ſecond* Power or Faculty of the Soul, with this Obſervation: That ſuch due Apprehenſions in the *Underſtanding* do naturally influence the Choice of the *Will*; and conſequently, prove themſelves to be right and juſt, by the Power they have to engage the Heart. Unleſs our Apprehenſions do draw the Will after them, all our ſuppoſedly renewed Way of judging, can be but ſpeculative and miſtaken. To inſtance in one of them. If our Apprehenſions of *Heaven* be humble and ſpiritual, that State of Glory will have ſuch a Preference in our Choice to the beſt Things here, that we ſhall find ourſelves, comparatively, indifferent about them. Pleaſure will have loſt much of its alluring Power over us; the Reliſh for Intereſt and Honor will be abated: Rather, we ſhall fear theſe preſent Competitors for our Souls againſt Heaven, be aware of them, and care not how little we deal with them, knowing that we have a laſting Treaſure and a ſure Inheritance before us in the eternal World. Now ſuch a Rejecting the Things of Life in compariſon with the Determination we have for the other World, muſt effectually evince an Underſtanding, in this particular, renewed. And ſhould we find a like Effect wrought upon our Choice by the other Inſtances of a

renewed

renewed Underſtanding above produced, we muſt remain confirmed, that our Apprehenſions were thoſe of the new Creature, and that our Judgment was enlightned by the Spirit and Word of GOD; that we, *who were ſome time Darkneſs, are now Light in the Lord* (z). Whereas, doth not ſuch gracious Influence manifeſt itſelf in the Choice of our Wills; we muſt needs have been miſtaken, if we had conceited our Apprehenſions were right and our Judgment in ſpiritual Things juſt? Here then is ſo fair a Foundation laid, whereon to build, what the Determination of the Will under the Guidance of an enlightned Underſtanding muſt be, that it ſhall hardly be poſſible to miſs of ſeeing it: For which Reaſon I ſhall not ſtop you particularly to obſerve, what Choice doth really follow in the Will of the new Creature, from every one of the former Apprehenſions. The Reſult of the whole of them, or the Choice of that Perſon's Will, whoſe Mind is renewed, ſhall rather ſerve to ſhew the new Creature, in this ſecond Faculty of the Soul. Now inaſmuch as Choice, ſuppoſes the Offer made to us of different Things; the new Creature is peculiar in his Determination, chooſing that which all others refuſe, and refuſing that which they chooſe. Of the two different Portions, GOD and the World, he

(z) Epheſ. v. 8.

prefers

prefers the former and rejects the latter; of the two differing Courſes, Obedience to God and Pleaſing ourſelves, he refuſes his own Pleaſure and determines for God's: While the Careleſs and the Formal chooſe directly the other Way; the World hath with them the Preference to God, and the Pleaſing themſelves to the obeying God. In which two Points doth principally lie the Choice of the renewed *Will.*

(1.) The new Creature chooſes God for his Portion, and not the World.

This the *careleſs* Sinner doth not: His Choice being juſt the other Way. He doth not indeed determinately ſay, "I will have "nothing to do with God:" But he is ſo much better pleaſed with the Things about him, that he cannot find what poſſible Happineſs it could be, to have God for a Portion. He cannot underſtand what Fellowſhip with God means: All that he hears about it, appears to him an unintelligible Jargon, and he is apt to count it no better than mere Enthuſiaſm. Indeed, he would not, that God, whoſe Perfections he knows are infinite, ſhould be his Enemy; he would not be without the Bleſſings of his Goodneſs, nor would he fall under the Vengeance of his Power: But he wants, that God ſhould ſtand by at a Diſtance, and ſuffer him unmoleſted to take his Fill of the Joys

of

of Life. This is the Meaſure he would hold with GOD. He would enjoy the World, and withal that both GOD ſhould not ſee it with Diſpleaſure, and ſhould alſo uphold him in it. He hath not the leaſt Inclination to GOD as a Portion: But ſo obſtinately is he bent the other Way, that he will have the World, though he knows it is upon the Forfeiture of GOD's Favour, and at the Hazard of his Wrath. He will have the Enjoyments of Life at any Rate; and his continual Conduct is but a Scene, which evidences, how cheap he holds GOD, in Compariſon with his Eaſe and Intereſt: Every Action beſpeaks a Denial of GOD, and a Refuſal of him in his Heart, ſeeing he aſſiduouſly lays that out upon any thing, and next to nothing, rather than GOD.

THE *formal* Perſon hath indeed a better Appearance. He looks like one concerning whom you might be ready to conceive better Hope; imagining from his Exactneſs and Decency, that his Heart was indeed whole with GOD. Nay, and no Doubt himſelf imagines no leſs. But let him be brought to the Scrutiny; and no more ſhall he be found to have given his Heart to GOD, than his thoughtleſs Neighbour: Say thou, who art fair to look upon; doſt thou know, what it is to have made a full, free, and deliberate Choice of GOD for thy Portion,

tion, thy preſent and eternal Portion, ſo as thou canſt ſay from the Bottom of thy Heart, "Here ſhall be my Reſt for-ever, *I have* "*none in Heaven but thee, nor is there any* "*upon Earth that I deſire beſide thee?*" Art thou ſo well diſpoſed toward the Perfections and Majeſty of God, that thou canſt find an intire Satisfaction of thy Soul in his Favor, Preſence, and Love; and count the Loſs of every other Thing but little, if this may be allowed thee? Doſt thou not find thyſelf ſecretly declining the Offer; that thou canſt not for thy Life bring thy Heart up to it? Haſt thou not many Reſerves to make, many pleaſing Endearments of Life, which interpoſe and leave God but the Second in thy Choice? When God demands thy whole Heart of thee, haſt thou no *Oxen to prove*; no *Ground* that thou wouldſt *go and ſee*; no *Wife* that thou haſt *married*, that thou canſt not *come* to him as yet? Doth not Experience ſhew thee, thou art better pleaſed with one Thing and another in the World; ſeduced by which, thou art content to forget God, and art but holden of Conſtraint, when thou approacheſt to worſhip Him?

But the *new Creature* hath no Reſerves; he goes over to God through Chriſt with the full Bent of his Will; nor thinks, he hath done any great Matter, that he rejects every

every other Thing in Reſpect of him. He can ſee Happineſs no where elſe; let him have God, and he cares for nothing beſide. He can find no ſubſtantial Happineſs here, but in the Nearneſs of God with him; and he acquieſces with full Content in the Expectation of that Bleſſedneſs, which the Preſence of God ſhall miniſter hereafter: Jealous he is over himſelf, leſt God in all Things ſhould not be preferred, watching with a ſacred Jealouſy that his Heart be not ſeduced, and caſting out with Indignation that Luſt, which would be ſetting up an Intereſt within him againſt his Heavenly Father. In a word, he hath ſo evident a Conviction of the Juſtice of God's Claim in him; and from Experience, as well as Promiſe, ſo clearly diſcovers, that Happineſs directs him this Way; as, without Gainſaying of Heart, to prefer ſpiritual to ſenſual Gratifications, an eternal God to a periſhing and wicked World. Could you look into his Soul, you might read ſuch Determinations as theſe ſtrongly graven there. "Away from me, "ye Trifles of Life and Time, ye Kingdoms "of the World, and all the Pomp which "belongs to you. Wealth and Magnifi- "cence, airy Grandeur and Reputation, "gilded Vanity and naughty Pleaſure, I will "none of you all. God is my Portion. "God unchangeable and eternal, ye fading "Joys,

" Joys, ye Phantoms which ſeem to be what " ye are not, is my Inheritance. Here will I " reſt, in GOD the chief, the only Good. GOD " in Chriſt is all I can need, and infinitely " more: Let me have HIM, and I am ſa- " tisfied; I can have no more. And with- " out thee, thou Fountain of Life and Bliſs, " all beſide were nothing worth."

(2.) So again, of the two different *Courſes*, Obedience to GOD and pleaſing ourſelves, he refuſes his *own* Pleaſure, and determines for GOD's Will. This the *natural* Man doth not: The Determinations of *his* Choice, are all on the Side of his own Pleaſure; he *wills*, after the Fleſh. He hath exactly the wrong Bent, leans always to the Part of Indulgence, and ſtarts aſide from Submiſſion. Nor in this Matter, is there the leaſt Difference between the *Formal* and the *Careleſs*: Only *that* bears not ſuch *Evidence* of a perverted Choice as the *other*; and therefore muſt be under greater Likelihood of continuing to be deceived. A Man of an unconverted Heart may, by his own Reflections, or by the Pains of others, be brought to ſee the Fitneſs of chooſing GOD's Will, and refuſing his own Pleaſure in Compariſon therewith. Perhaps, being convinced that he ought ſo to be determined, he is ready to perſuade himſelf, that he actually is now come to ſo juſt a Choice;

ſeeing he finds himſelf fully purpoſed about the Matter for the future: But the Heart being unchanged, the Fit ſoon goes off, the Purpoſe dies away, and the Man remains juſt as he was before. Outſides here are nothing to the Purpoſe, where the Inquiry is, whether a Man rejects Sin, with the free and conſtant Diſlike of his Heart, and as freely and conſtantly cleaves to God's Will. No Man chooſes Sin for the *Sake* of ſinning, in downright and avowed Oppoſition to God: This were too horrid, perhaps, for any thing, but *Satan*. And therefore no one may cheat himſelf by conceiting, that he rejects Sin merely becauſe, directly looking upon it, he cannot but diſapprove it. The Matter is, whether there be a ſteady and determinate Denial in the Heart of all ſuch Things, as, being contrary to God's Will, are ſinful. This the natural Man doth not, nor can do; he conſtantly inclines to them, and as conſtantly declines from all thoſe Things, wherein Obedience to God doth conſiſt: And this perverted Choice manifeſts itſelf in him, every Hour and Moment of his Life. Search out your Spirit, I pray you. Do you find upon the Trial, that you regard Sin as a greater Evil, than Suffering, or Reproach, or Loſs of Reputation; that the main Inquiry, you make about every thing you do, is, whether it be ſinful, or leads to Sin; that you chooſe

chooſe to do your Duty, though you are ſure you ſhall ſmart for it ſome how or other, reſolutely oppoſing all the Suggeſtions of Fleſh and Blood? This is the Way of a *renewed* Will: But it is not *your* Way. Your Determinations are irreſolute; your Heart goes not in with them, freely and fully; you find a ſecret and prevailing drawing back within you, when you would inforce yourſelf to cloſe with GOD's Will in Oppoſition to that of yourſelf and others, of your Intereſts, Reputation and Pleaſure. The new Creature chooſes GOD's Will with an hearty Conſent; would not do the leaſt Thing which is contrary to it, nor keep, if he could help it, any thing within him, which in the loweſt Degree ſhould thwart or control it. He has a Watch upon the evil Tempers of his Heart, and labors ever to oppoſe them. He would bring *every Thought to the Obedience of Chriſt*. He finds himſelf ſecretly conſtrained to look all Difficulties in the Face in the Way of his Duty, makes no known Reſervations, nor comes ſhort at any time, without acting Revenge againſt Sin and himſelf; can appeal to GOD, "Lord, thou knoweſt my Heart; thou "ſeeſt what is in me; thou ſeeſt, that I "would not willingly offend thee in one "the leaſt Point, or leave undone the ſmall-"eſt Thing thou wouldſt have me do.

" Yea, thou knoweſt, I deſire with all Sim-
" plicity and Sincerity to be pure and holy
" in thy Sight."

In theſe two Particulars, the Choice of the renewed Will doth conſiſt. And theſe, as leading Determinations, do continually draw the Choice after them in every lower Particular. Choice of God and of Obedience, like the Courſe of a River, gives all other Determinations of the Will a like Direction: Inſomuch that juſt as we chooſe or refuſe, with regard to theſe two, the general Bent of our Choice is in all other Points. Let us inſtance in the Caſe of the Means of Grace for the better illuſtrating the renewed Will.

The Man of an *unrenewed* Heart, doth not chooſe Worſhip and the Miniſtration of the Word. His Heart ſeems detained from them: And he cannot approach them with Complacency, or, at beſt, ſeeks not in them the End of their Deſtination and Uſe, Improvement and Growth in Grace. He is a ſecret Enemy to ſuch Employments; wiſhes he might be excuſed; and will have as little of them as poſſible: He hath a very ready Choice of all ſuch Means, as may lead him to his favourite Gratifications in Life: But as to theſe Means of Grace, having no Heart to God, and to Obedience to his Will, he doth not like them. Whereas the

the *new Creature* chooſes theſe needful Means, both that he may meet God in them, and exerciſe and ſtrengthen his Soul in Grace, by the Uſe of them. He is determined upon them, and will have as much of them as he can. He will be in them, though the Fleſh be ever ſo unready; and induſtriouſly doth he chide and rouſe his ſluggiſh Affections. Willing to be ſet free of the Bondage of Corruption, he cries, "Ah, my God, that "I were faſhioned *after thy Likeneſs*; that "thy Will were perfectly ſtampt upon my "Soul; that no remaining Adverſary might "oppoſe thee in my Heart; that the con-"ſtant, univerſal Submiſſion of all that is "within me, were yielded unto thee! Then "ſhould I be free indeed! And this Free-"dom, thou kindly offereſt me by Jeſus "Chriſt: Lord, I will wait upon thee, and "intreat thee for it Day and Night; yea, "I will ſeek thee, in whatever Place or "Manner thou haſt appointed. Yes, my "Soul, we will not be tired of the graci-"ous Work; we will uſe an holy Impor-"tunity, we will be where the Dew of "Heaven falleth."

This may ſerve to ſhew, in what manner the new Creature chooſes and determines; nor ſhall I need add any more upon this Head, when I have obſerved, that his Choice is in due Conformity with the Apprehenſions

he hath conceived of GOD and himſelf. And how reaſonable and conſiſtent theſe are, hath been already ſeen.

3. I GO on to the *Affections.* And here perhaps it will not be amiſs, to let you ſee previouſly, what is meant by them, and what is their Office and Uſe. A Piece of Knowledge indeed, of no Neceſſity to Salvation: But which may help us to form a juſter Notion of the new Creature, in this *third* Power of the Soul. Now the Affections are thoſe ſenſible Stirrings and Motions, which with greater or leſs Activity riſe up in us, concerning every thing which is the Object of our Thoughts. Theſe are conſtantly at work; though when they act but in the ordinary Meaſure, we are not apt to remark and feel them. And, as hath been ſaid before, their Office is to put the Soul upon Action. An Example ſhall ſhew you the Nature and ſeveral Kinds of theſe Servants to the higher Faculties. Fix your Attention for a Moment upon a large Eſtate, which would ſupply you with all the Neceſſaries and Elegancies of Life; whereon you might enjoy yourſelf at full Eaſe, not wanting the leaſt Pleaſure you might be inclined to; be out of the Reach of Fortune, and above Dependence; have it in your Power to oblige your Friends, and to keep as many of them as you would about you. Obſerve

now:

now: Do you find that you are approving, and do eſteem with Pleaſure and Satisfaction, ſuch a Poſſeſſion, wiſhing it were yours? This Emotion you feel in you towards it, is the Affection called *Love*. Approving ſuch an Eſtate, have you a certain Confidence that you may obtain it? The briſk Motion, you feel in you, is termed *Hope*. Suppoſe yourſelf poſſeſſed of it, and that you find yourſelf lifted up with much Satisfaction in your new Circumſtances; this is the Affection *Joy*. Imagine yourſelf ſo poſſeſſed and happy; and think if this Eſtate ſhould be taken from you; the Diſpleaſure, you feel at the Thought, is called *Hatred*. But, ſuppoſe yourſelf in danger of loſing it; the Diſturbance you experience within you, is *Fear*. Suppoſe it actually taken from you; the Agitation you feel, is *Sorrow*. Let us place the Preſence and Favor of God, in the *Stead* of this Eſtate. Suppoſe God offering his Preſence and Favor to you. Do you hear the Offer with Pleaſure? This is *Love*. Do you find yourſelf in a way of enjoying this Offer? You feel the Stirrings of *Hope*. Are you poſſeſſed of God's Preſence and Favor? Your Affection is *Joy*. Think of being deprived of God's Preſence and Favor: You feel *Hatred*. Suppoſe yourſelf in Danger of loſing it: It is *Fear* that works in your Breaſt. Have you loſt it for the

preſent? It is *Sorrow* that moves you. This may ſerve to ſhew you, what the Affections are. And while I have been explaining them, I have, from the two Examples produced, taken a Way for evidencing the Difference between the natural and renewed Affections. For he who ſhall find himſelf affected with *Love and Hatred, Hope and Fear, Joy and Sorrow*, about an earthly Eſtate; while he finds no ſuch Working of his Affections about GOD; is certainly an unrenewed Man. While, on the other hand, he who ſits comparatively eaſy about earthly Things, and finds the Love and Hatred, Hope and Fear, Joy and Sorrow of his Mind mainly exerciſed concerning GOD, may have good Confidence, if his Underſtanding and Will are renewed, that ſo alſo are his Affections.

BUT each of theſe will require a farther Illuſtration. It muſt be our preſent Buſineſs to ſet forth, in what manner the Love and Hatred, Hope and Fear, Joy and Sorrow, of the new Creature are employed.

IN illuſtrating theſe, Attention muſt be had to the *Careleſs* and the *Formal*. But how can I make a Difference between theſe two, in a Matter wherein they are ſo evidently, and exactly alike? In *Shew* they vary, but in *Affection* they are the ſame. The *Careleſs* evidently loves and hates, hopes and

and fears, joys and ſorrows, after a *carnal* Manner: And truly, the *Formaliſt* does no other. I muſt be content therefore to put them *together* in this Inquiry: But this ſhall be attempted in ſuch a Manner, as may ſerve principally to undeceive the *formal Profeſſor*, and to make it plain to him, how, notwithſtanding his Decency and Regularity, he not only comes ſhort of, but ſtands oppoſed to, the *new Creature*, in the Employment of his *Affections*.

(1.) Love is the ruling Affection of the Mind of Man, leading all the other Affections after it. And this is employed about different Things in the *new*, and *unrenewed* Mind.

The Sinner, inſenſible to Love towards God, lays out the firſt Eſteem of his Heart upon the Gratification of worldly Intereſt, Honor and Credit, the Indulgencies of Eaſe and Pleaſure. "I muſt be about my Inte-"reſt, my Buſineſs, ſays he, muſt needs "increaſe my Subſtance. It were good to "be ſomething higher in Life; to equal "thoſe who are now above me, and who, "through the Influence which Wealth and "Station give, now keep me under a diſ-"agreeable Conſtraint and Subjection. It "were good to be one's own Maſter; to be "beholden to none; and to carry a little "Sway in the World. Grievous it is, to be

" contradicted, and controled, and trampled " upon. I am inſlaved by my preſent Nar- " rowneſs. I would be ſet at large, that " I might enjoy the World, and taſte the " Pleaſures of Life; that I might ſhare " in thoſe agreeable Gratifications and A- " muſements, which render us happy!" I will anſwer thee, thou Thing of Vanity! What, are *theſe* the beſt Things thou longeſt for? Canſt thou conceive no higher Pleaſures, than earthly Intereſt, Honor, and Eaſe can bring thee? Is God ſo very cheap with thee, that thou findeſt no eager Wiſh ariſe, no pleaſing Satisfaction glowing upon thy Heart, in the propoſed Enjoyment of him, while thy trifling Heart is ready almoſt to burſt in the Expectation of carnal Pleaſures and worldly Dignities? Mean Man! Hear and ſee the more noble Aims of the *renewed* Soul, and be taught thy Folly and thy Sin! Hear, and be aſhamed at thy Baſeneſs, while I tell thee, that God, the Ever-bleſſed, and *Jeſus*, the Prince of Peace, the holy Spirit, and even all Mankind, are the Objects of the new Creature's Eſteem and Love.

(1.) God alone is his Poſſeſſion; Eſteem of other Things is comparatively worn out with the new Creature. In God he ſees all, that can engage his Heart; all that is worthy and excellent, lovely and deſirable. He will

will not condeſcend to value thoſe dazling Delights, which Thouſands and ten Thouſands ſo warmly purſue on every Side of him: Like a Man of another Nation, unconcerned about or diſreliſhing the Pleaſures of the Natives; like a Man beholding the Play of Children. But in GOD he hath found a perfect Source of Bleſſedneſs; here he reſts his Foot, while he ſends up continually the warmeſt Deſires of his Soul: "O manifeſt thyſelf unto me, thou GOD "of my Life; lift up the Light of thy "Countenance upon me, and I ſhall be ſa-"tisfied as with Marrow and Fatneſs! With "thee is the Well of Life; from thee, Ri-"vers of Pleaſure flow; let me drink here-"of, and I cannot thirſt! When wilt thou "come unto me! When ſhall I appear be-"fore thy Preſence, wherein true Joy is "only to be found! O thou beſt and only "Good, nothing but thee can I deſire; "thee alone can I love! Ah, how cold "my ſluggiſh Heart, that I can love thee "no more!"

(2.) CHRIST again is the Object of the new Creature's Love. The natural Man looks upon the faireſt among ten Thouſand, with an unrelenting Inſenſibility; a ſtupid Ingratitude poſſeſſes his Soul towards the Lamb given to the Slaughter for Sinners, while the Idols of Life, Pleaſure, or Intereſt,

or

or human Glory, ſhall ſwell his unworthy Soul with Tides of Joy. But the new Creature is the Spouſe of *Chriſt*, hath given the whole Heart to him. No other Object draws out his Soul, as the lovely *Jeſus* doth; in the Sight of whom, in his moſt free Humiliations, moſt perfect Purity, and moſt glorious Triumphs, Eſteem, Tenderneſs and Gratitude riſe up in an holy Flame; while he ſecretly grieves, that it burns no higher, that the Love of *Chriſt* conſtraining him, he ſhould be ſo cold and lifeleſs. But cold as he complains his Love is towards his Lord, if he ſet the Love of Father, or Child, or Friend, or of the deareſt Thing in Life againſt it, it weighs nothing upon the Balance.

(3.) And ſo alſo, while the natural Man hath hardly heard, or done no more than heard, that there is any Holy Ghost; the renewed Man is not without grateful Affection toward the Sanctifier and Comforter of his Soul. He hath much to tell you of the gracious Dealings of the Spirit with him. "I was far off (he will be ſaying) and He "brought me nigh. Often I refuſed to "hear, but he forſook me not; I grieved "him, yet ſtill he returned unto me again. "He convinced me of my Danger, he "ſhewed me the Terrors which lay before "me, he kindly importuned me to flee from

"the

" the Path of Deſtruction, he led me into " the Arms of *Chriſt*, he converted my Soul, " he opened mine Eyes to behold the Joys " of Heaven; he made me to taſte of his " Conſolations, that I ſhould not faint in my " Paſſage through this Vale of Miſery. And " what ſhall I render unto him? Dead in " Treſpaſſes and Sins as I once was, but " now alive from the Dead, what ſhall I " render unto him by whom I live? I can " give him Nothing which is not his own! " All that I have is his Gift! Yea, if I " pay him the intenſeſt Love of my whole " Soul, even this Love he inſpires me with. " Yet I will acknowledge him the Author " of that Life, which is in my Soul; that " by his Influence I am revived, and that " by his Power and Might I truſt I ſhall be " meet to ſtand before GOD for-ever."

(4.) THE Tenderneſs, which he experiences towards *Men*, is another Exerciſe of the renewed Heart. Doth a Man find himſelf unconcerned about the Souls of others, unacquainted with Sentiments of Compaſſion towards Men, becauſe they are Sinners? Is he inſenſible of ſecret Pleaſure in the Good; forced to approve them by the Voice of Conſcience, yet neither eſteeming nor liking them? This Man is ſurely of the old Leaven. The new Creature finds his Heart open to take in the whole World, knows a

Pity

Pity for Sinners at the moſt diſtant Parts of the Earth: Nor is there an haughty Inſulter or Enemy, who hath not a Place in his generous Breaſt. But with thoſe who bear the Marks of God's Children upon them, he would dwell; a peculiar Tenderneſs of Eſteem and Love riſes within him, upon the Sight of theſe. Be they high or low, rich or poor, ignorant or learned; have they been Enemies, or do they differ in Opinion; ſtill the gracious Heart takes them in, and yields them the firſt Share of his Affection.

Such is the Employment of the new Creature's *Love.* You ſee the Tendency of it: And by this Tendency you muſt judge, that the leading Affection *Love* hath the right Uſe and Employment given it, rather than by any Degree of Vehemence, be it more or leſs, wherewith it is excited. I called *Love* the leading Affection, becauſe it gives Direction to all the reſt. Wherefore where Love is renewed, there

2.) Hatred will be new alſo. To hate what one ought to love; and to love what ſhould be diſliked; this is the Way of the carnal Mind. Let Formality ſay what it will, yet it is inwardly diſpleaſed with the Strictneſs of the Goſpel, and with a conſtant Attendance upon the Means of Grace; is uneaſy when detained by ſerious Converſation, eſpecially if it be free and particular;

particular; cannot endure Advice or Reproof, and takes it up as a Taſk to read the Word of God; above all, abhors and kicks againſt that publick Miniſtry, which ſearches and lays bare the Heart, nor will ſuffer Men to paſs for *Chriſtians*, becauſe of Outſides and Parties. Juſt the Reverſe the new Creature, whoſe Averſion is altogether the contrary Way. While Godlineſs and the Means of Grace, ſerious Company and *Chriſtian* Freedom, the Word of God and an awakening Miniſtration of it, are his Delight: He finds a deep Diſpleaſure riſe within him againſt Sin, and every Way thereof; againſt the Corruption of his Nature and the Reſidue of Luſt, which abides within him; againſt Sin in others, and the Company of Sinners; againſt all that looks like Sin, and all the Temptations that lead to it; and eſpecially againſt that leading Corruption of his Heart, which hath often ſubdued, and ſtill beſieges him. "Away "from me, ye abominable Ways, (he ſays) "I can no more endure you; I am aſhamed, "yea even confounded, whilſt I remember "what a Beaſt ye have made me; how ye "have defiled my Soul; how ye have diſ"honored my God, and oppoſed the King"dom of my Maſter, the Lord Jeſus, thro' "me. Away, ye ſeducing Works of Wick"edneſs: All that is within me, riſes againſt

"you

" you with Abhorrence. My God hates
" you. My Lord ye have crucified, ye
" Deceivers. Yea, ye have caused *me* to
" add Affliction to his Grief and Sufferings.
" For the Sake of the forgiving Father, and
" of the dying Redeemer; for the Sake of
" my Soul escaped out of your Hands, I
" loath and detest you, ye Paths of Ungod-
" liness; ye Ways of Vanity and Pride; ye
" baneful Pleasures; ye perpetual, but most
" stupifying Amusements, little lurking Be-
" trayers that I did not suspect; who could
" look innocent and smile, while ye were
" working my Ruin; but chiefly thou, the
" Master Sin and Tyrant, to whom I walked
" in detestable Subjection. O my God, all
" these, thy and *mine Enemies*, which *would*
" *not that* thou shouldst *reign over me*, *bring*
" *them out and slay them before thee* (*a*).

3.) The new Creature also *hopes* and *fears* differently from the natural Man: Nor doth the most regular Outside enter into the Feelings of this Kind, which he experiences. This Difference will more evidently be seen, and what the Hopes and Fears of the renewed Mind are, be discovered, while these two Affections are considered together. See now the most convincing Opposition between an unreformed, and a reformed Mind. Tell me, what is your biggest Hope? That is, what do you

(*a*) Luke xix. 27.

wait

wait for, with the moſt pleaſing Expectation of enjoying it? What engages your firſt and moſt conſtant Wiſhes? Is it Indulgence of any Kind? If it be not this: Is it more of the World, than you now poſſeſs; or is it an Enlargement of your Station? Or if not any of theſe: Is it the Favor or Acceptance of Men; or the Eſteem of ſome peculiar Perſon, whoſe Affection and Friendſhip you would engage? If not this: Is it yet the Happineſs of your Family, the Proſperity of your Children? In a word: Is your firſt Wiſh after any earthly Thing? However allowable ſuch Hope might be otherwiſe: Still if it be your firſt Hope, your prevailing Expectation; your Soul is unrenewed, you *ſeek* not *firſt*, it is plain, *the Kingdom of God.*—On the other Side; what is it you moſtly *fear?* Is it chiefly the Injury of your Fortune, or the being prevented in the Increaſe of it? Is it Pain, or Sickneſs, or Death; the Death of others, or of yourſelf? Is it, in ſhort, the Danger of any preſent Evil that moſt alarms you? Nothing is plainer, than that your Heart is ſet upon that, concerning the Loſs of which you find the moſt lively Apprehenſions. If your *Hopes* and *Fears* are principally taken up about the Matters of this Life, inconteſtably you are a Child of this World; and common Senſe will tell you, that you cannot

not be that new Creature, which looketh for the *Inheritance of the Saints in Life.*

THE Man created anew, *hopes* and *fears* after another Sort. Eternity, the Enjoyment of GOD and Chriſt for-ever, the Attainment of perfect Holineſs, have ſo engaged his firſt and largeſt *Hopes*, that he remains inſenſible, in a Way, to all lower Expectations. The Voice of Hope cries in him; "O Eternity, inconceivable Space of Being, "without End, where Time ſhall be no "more, where GOD, the Fountain of Life "and Love, ſhall be enjoyed with the fulleſt "Freedom, ſhall be manifeſted to the Crea-"ture in ceaſeleſs and raviſhing Communi-"cations; where defiled Nature ſhall damp "and clog no more, but the Soul, wholly "freed from the Hindrances of Sin and the "Fleſh, righteous, perfect, and ſtamped "with every Impreſſion of the Divine Per-"fections, ſhall eternally behold GOD's "Face, and lie open to the reviving Influ-"ences of the Divinity, everlaſtingly ſhed "upon it. Glorious State of Purity and "Happineſs, what is all beneath the Sun "when compared with it! Lord, lead me "to this thy Kingdom, offered to the mi-"ſerable Sons and Daughters of Men; lead "me to it, by the Way of thine Appoint-"ment, *Jeſus Chriſt*, to whom I have be-"trothed my Soul! Encouraged by thy

"manifold

" manifold Goodneſs, I will confidently " hope, that, through him, this Reward ſhall " be mine. Upon this Hope, let me ride " it out againſt the various Storms of this " dangerous Time. Set Heaven as a Light " continually before me; that, having it " always in mine Eye, I may be walking " directly towards it; and, as I draw nearer " unto it, may behold it with clearer View, " and be revived by the chearing Influences " it ſheds upon me!" Thus the new Creature *hopes*—And his *Fears* alſo are of a peculiar Kind. His Soul takes the Alarm, if he have made the leaſt Step towards hindering his Salvation: Yea, if he doth but ſuſpect that he is out of the Way of it, he grows afraid. He fears, leſt the Enemies of his Soul ſhould take Advantage of him. He fears eſpecially, leſt he ſhould diſhonor God, hinder the Advancement of Chriſt's Kingdom, or give Offence to the Weak. He fears giving others Pain or Grief. He fears uſing the Extent of allowed Freedom, that he may not damage himſelf or his Neighbour. To be ſhort, his Fears concern God's Kingdom, the State of his own Soul, and that of others: Here they are quick and lively, and ſuch as he feels, not upon any worldly Occaſion or Circumſtance.

JUDGE now, if there be not a wide Difference, let Formality ſay of it what it will,

will, between *one*, whoſe Hopes and Fears are lively and awakened about preſent Things, but cold and momentary about Things eternal; and *another*, whoſe tendereſt Feelings of Hope and Fear ariſe from the Things unſeen, with a comparative Inſenſibility to the Things which now are; who is on one hand, ſupported in all the Occurrences of Life by the Hope ſet before him, and on the other, walks on cautiouſly and with a jealous Fear, leſt in any Matter he ſhould diſhonor his God, or injure his Brother or endanger his own Soul.

4.) Joy and *Sorrow* are the concluding Affections. And here, who knows not, that if our Joys and Sorrows are worldly, our Hearts are ſo too? If a Man's *Joys* ariſe from his Wealth, or Strength, or Beauty; from Pleaſure and Indulgence; from Friendſhips, Knowledge, and Reputation; and his *Sorrows*, from the Want or Loſs of any of theſe: If, at the ſame time, Joy and Grief lie ſtupid and motionleſs in the Concerns of a ſpiritual Nature; we cannot be at a Loſs to ſee, that he is no new Creature. The new Creature rejoices and ſorrows after a godly Manner. Walking under the comfortable Communication of the divine Preſence, he rejoices: But doth God hide the Light of his Countenance from him, he mourns with a diſconſolate Grief. He rejoices

joices in the Fitneſs, Sufficiency, and Willingneſs of the Redeemer to ſupply all his preſent and eternal Wants: He ſorrows in the deplorable Views he hath of his Maſter's Kingdom trod under Foot, of the Blood and the Grace of *Chriſt* vilely caſt away on obſtinate and impenitent Sinners. He reviews the mighty Work of Converſion and Sanctification wrought upon him, and rejoices with all grateful Joy: He turns back upon his paſt Iniquities; he turns in upon his remaining Corruption, and mourns. There is a *Peculiarity* in his Joys and Sorrows; they are his alone, a Stranger meddleth not with them: While, withal, they are Joys of the higheſt Taſte, and Sorrows which have no Equal. It will be needleſs to illuſtrate them largely; ſeeing they have been in good Meaſure ſpoken of before under Love, the ruling Affection. For ſpiritual Joy and Grief are but the Pleaſure or Pain, which the renewed Mind feels in the preſent Enjoyment or Diſappointment of thoſe Things, which are the Objects of its Love.

Let this ſuffice then, to give you ſome juſt Notion of the Manner, in which the *Affections* of the new Creature are employed; which finiſhes what was firſt propoſed concerning the *inward* Part of the new Creature. And of this we may truly ſay, after ſuch a Review,

Review, *Old Things are paſt away, behold all Things are become new.*

And upon the whole of it, is there not a moſt evident Oppoſition between this Character, and that of a careleſs Sinner? Is it not, withal, ſo ſtrongly differenced from Formality, that a Man muſt wink hard, not to obſerve it? But is not this alſo a moſt important and univerſal Concern, inaſmuch as our Union with *Chriſt*, and conſequently our Title to his Salvation, ſtands or falls by this very Thing? Have you heard all theſe Things therefore with Self-Application? And, coming to ſome general Concluſion, on which Part do you find yourſelf? If on that of the World, the *old Adam* ſtill; ſhall I need ſay, *it is high Time to awake out of Sleep?* This would be but to repeat the Calls, you have found your Conſcience already making upon you.

Or hath any among you not underſtood theſe Things? Have I ſeemed to any, as one propoſing myſterious Riddles? Their very Ignorance muſt condemn them. They are *without* ſpiritual *Diſcernment*; *they ſeeing ſee not, and hearing they hear not, neither do they underſtand.* For, ſurely, I have ſpoken nothing, but *the Words of Truth and Soberneſs.*

But however, renewed or otherwiſe, theſe Diſcourſes may hitherto have found

us,

us, let us with one Heart beſeech GOD, that he will give us all an Underſtanding to know, and a Will to chooſe, both him and his Way of Peace: And that he will ſo graciouſly diſpoſe our Love and Hatred, our Hope and Fear, our Joys and Sorrows; that, quickned in the whole inward Man, we may faithfully ſeek him here, and finally and eternally enjoy him hereafter, for *Jeſus Chriſt*'s Sake. *Amen.*

SERMON

SERMON VIII.

The Believer a new Creature.

2 Cor. V. 17.

If any Man be in Chriſt, he is a new Creature.

SUCH is the Power of the Grace of *Chriſt*; ſuch is the mighty Influence, which goes out from him to heal the Soul; that whoever is vitally united to him, is thereby recovered from *Death* and *Darkneſs*, to *Light* and *Life*. The Miſt, which lay over him, is removed, and he has an unſeen World, and an inviſible God, in full View before him. Directed by the glorious Proſpects which he beholds, he *apprehends* not in the Manner that others do; he can no more *take up his Reſt* in the unſatisfying and periſhing Joys of Time; he diſdains ſuch little Things as earthly Honor, human Reſpect, and dirty Lucre; he is grown ambitious of greater

Things, and will *be content* with nothing ſhort of Honor in the Court above, with nothing leſs than the Love and Favor of God, with nought beneath an Inheritance eternal in the Heavens: Yéa, ſhould he be offered even theſe, the very Place of Archangels, for ten millions of Ages, he would be diſſatisfied; muſt have Heaven for ever, or All is nothing. It is God who is the ſole, the ſupreme, Object of his *Choice* and *Love*: God propitious to Sinners in his Son *Jeſus*, and *Jeſus* ſaving and quickning the Dead in Treſpaſſes and Sins by the Operation of the Spirit. For God he *hopes*, he thirſts for the living God; he *waits* for that gracious Day, when being throughly fit for God, God ſhall be his Portion for ever. Here his Heart is fixed: And he cannot endure, whatever would prevent the bleſſed Poſſeſſion; fearful, leſt any how he ſhould come ſhort of it, and filled with diſconſolate Grief, if at any Time he loſe Sight of it. Such are the Wonders of Divine Grace, and ſuch the Might of *Chriſt* to new-form the Spirits of Men.

The propoſed Method leads me on now to deſcribe the *Expreſſion* or *Exerciſes* of the renewed Mind. We have ſeen the *inward* Parts of the *new Creature*; have been exploring the nobler Half of us, that Half which, it is to be feared, is but little known or inquired into. How the new Creature

appre-

apprehends, and *chooſes*, and is *affected*, hath been diſcovered. And where the Root, the Principle, is reformed and holy, the Branches ſent forth will alſo be ſanctified. External Sanctity is but a pretended Shew, or a fond Miſtake, while the Heart remains defiled: But where this hath put on the Lord *Jeſus Chriſt*, the holy Influence will ſhed itſelf through the whole Man; and every Thought, Word, and Action, will ſpeak the inward Change.

THESE, the *Thoughts*, *Words*, and *Actions*, do include the whole Conduct: There being no other Expreſſions of the Mind, but theſe. Accordingly, our remaining Labor is to illuſtrate the new Creature's Character in this Way of Thinking, Speaking, and Acting Nor ſhall it be found upon Inquiry, that he hath leſs Peculiarity of *Conduct*, than he hath been ſeen to have of *Sentiment*. His Manner is intirely his own; not in the leaſt Thing, neither Thought, Word, or moſt inſignificant Action, is any other like him. As a Child of GOD, as an Heir and Expectant of Heaven, he lives in a ſingular Way among the Sons of Men: Diſtinguiſhed from them, and utterly unlike to them. As a Prince, royally begotten, and trained up for a Throne, all his Behaviour beſpeaks the Dignity of his Birth, and the Greatneſs of his Inheritance. Pretenders may mimic his Garb, and affect his Manner; in his Abſence,

ſence, may paſs for him with the Vulgar: But no ſooner doth he appear, than he is known and differenced from never-ſo-many, who preſume, without Title, to be of equal Birth with him. He thinks, he ſpeaks, he acts, like the Son of the King of Heaven.

1. WITH *Regard to his* THOUGHTS. Now *Thoughts* are to GOD the ſame Thing which *Words* and *Actions* (which are but the Interpreters of the Thoughts) are unto Men. For GOD *knoweth the Thoughts of Man*; all within us is naked and open to his Eye. And therefore a good Man labors to approve himſelf in GOD's Sight, by the Purity of his Thoughts, as well as by the Integrity of his Words and Actions. And indeed, by an holy Diſcipline herein, he hath the beſt Grounds to be confident of his Sincerity towards GOD; and doth more evidence to himſelf the Simplicity of his Heart, than by any other Way whatever. For which Reaſon, I ſhall beg your ſpecial Attention to this Matter of the Thoughts; as being leaſt liable to leave us miſtaken in the Judgment we make of ourſelves. Words and Actions, although they will regularly follow, where the Heart is rightly diſpoſed; yet are not ſo diſtinguiſhingly to us Proofs of a renewed Mind, as well-regulated Thoughts: Seeing both a Purity of Word and Action can avail nothing towards the new Creature, where the Thoughts of the Heart are defiled; and alſo,

alſo, that Words and Actions, however pure in themſelves, may ſpring from undue Principles within. But when the Heart is clean in the Thoughts thereof, what paſſes within us being a Matter merely between God and ourſelves, there can be no Room left of Doubt. So that the Courſe and Conduct of our Thoughts, demands a very peculiar Place in our Inquiry after the new Creature. And under theſe Particulars I would give you a Notion of his Way of Thinking.—He hath a ſerious Turn of Thinking upon whatever paſſes through his Mind;—he hath an Aptneſs to fall into holy Meditation;—he doth not entertain defiling Thoughts in his Heart.

(1.) He *hath a ſerious Turn of Thinking upon whatever paſſes through his Mind.* I ſpeak not of the *Matter* of his Thoughts, what he thinks about; but of his *Manner* of Thinking. The Matter of his Thoughts may and muſt be often about the Things of this Life, and ſuch as are common; but his Manner of thinking about ſuch ordinary and needful Things is ſanctified. He thinks in ſuch a Way as this. When he reflects upon the *Houſe* that covers him, the *Bed* that refreſhes him, the *Raiment* that clothes him, the *Food* that nouriſhes him, the *Friends* that chear him, his Thought upon one and another of theſe is: "They are thy "Comforts, thy Bounties, O God; the pre-

" ſent Tokens of thy Love, the Pledge of " thy Tenderneſs towards us." When he reflects upon his Succeſs or Diſappointment in his *Buſineſs*, " *This* is GOD's Doing, (he aptly ſuggeſts to himſelf) " and muſt be " patiently ſubmitted to; *That* is his Gift, " which muſt be received with Thankfulneſs, " and uſed with religious Care." When he enters into *Company*, he is ready to reflect, " What Temptations ſhall I have here to " encounter? what Opportunities of Uſeful- " neſs?" When he retires from Company? " How have I acted my Part? Honorably " to GOD, profitably to my Neighbour, and " innocently, if not beneficially, to myſelf?" When he meets a *Sinner*, " What a Diſhonor " to GOD, what an Object of Compaſſion is " here! Ah! that it would pleaſe GOD to open " thine Eyes!" And when a *good* Man comes in his Way, " This is the Servant of the high " GOD; I would dwell with him; I would " be ſuch as he is;" is his ſecret Reflection. When he hears of the *Death of others*, " Art " thou ready, my Soul? We muſt away." When of the *Afflictions* and *Troubles* of others, " Turn them, O GOD, to their ſpi- " ritual Improvement!" When of [illegible] *Calamities*, " Now that thy Judgm[illegible] " in the Earth, m[illegible] Inhabi[illegible] " World learn [illegible] neſs [illegible] the ſad Wick[illegible]

phemy, Infidelity, Corruption, Lewdneſs, Drunkenneſs, which abound; "Wo is me "for thy Diſhonor, O Lord: Turn thou us, "and we ſhall be turned!" Let this ſerve to ſhew you his *Manner*, how the new Nature doth ſpiritualize his Way of Thinking about all the Things which paſs under his Notice.

But doth the *ſeeming* Chriſtian think thus? Hath he a ſecret Principle within him, which ſuggeſts to him this Manner of Thinking? Is he apt to think of the Sinner with Compaſſion, and of the Good with Delight? Of worldly Proſperity with Fear, and of Croſſes, great or little, with Submiſſiveneſs? Have the Objects, which preſent themſelves to him, a ſerious Turn of Thought upon his Mind, as he reflects upon them? Doth he think as a Stranger upon Earth; and doth Heaven ſway and rule his Thoughts, as Home doth thoſe of a Man upon a Journey? The formal Perſon, as ſoon as he hath done with the Taſk of Devotion, thinks juſt as other Men do, without Seriouſneſs, in a vain, ſelfiſh, earthly Manner: Neither the Glory of God, nor Self-denial and Deadneſs to the World, nor Heavenly-mindedneſs, nor Humiliation, have entered into his Manner of Thinking. And although he often thinks about what is Good, yet never doth he think of it, as he ſhould, humbly and charitably. So great a Difference is there between him

and the new Creature, that while the new Creature thinks of the moſt indifferent Thing religiouſly, he thinks of the moſt religious Thing in a Manner unſanctified and perverſe.

And what ſhall I ſay of the *careleſs* Sinner? Are not the Thoughts of his Heart manifeſt? Doſt thou not think like a Child of the Earth, nothing in thy Manner teſtifying an higher Original? Are not thy Thoughts in ſuch a Way as this? "This "will bring me Profit, and that Preferment "and Honor; this will hurt my Intereſt, "and that will croſs my Schemes; this will "gratify me, furniſh my Table, my Houſe, "that will enlarge my Influence and in-"creaſe the Number of my Dependents; "this Man will be an Hindrance to me, "that Man may do me Service, and I muſt "make him my Friend." Doſt thou not think upon every thing with worldly Views and Principles? And when a Thought of God, Death, or Eternity, forces itſelf upon thee, is it not thy Manner to receive it with Diſſatisfaction, and to forget it with all Indifference? To ſhew thee thy Way of Thinking in its true Light: A *good* Man thou approveſt, yet canſt not think of him but with Diſpleaſure; an *ill* Man thou condemneſt, and yet thy Thoughts are thoſe of Peace, Nearneſs, and Reconciliation towards him; upon the Sight of the former, thy Heart crieth out within thee, *Haſt thou*

found

found me, O mine Enemy (b)? Upon that of the latter, *Come with me, caſt in thy Lot, let us have one Purſe (c).*

(2.) THE *new Creature hath an Aptneſs to fall into holy Meditation.* Let this be inſtanced in Seaſons of Leiſure and Retirement. A Man freed from the Weight of Buſineſs and the Engagement of Company, who can be without ſerious Reflexion in one Kind or other, can have little Room to judge that GOD hath the firſt Regard of his Soul. And yet there is a Generation, which is not apt to take up the Thought of GOD and Religion, upon ſuch moſt ſeaſonable Occaſions: Ungodly Men, who, as *David* ſpeaks, *have not God in all their Thoughts (d).* They ſhall be alone, on a Journey, riſe up and lie down; and all the Thoughts of their Hearts vain and worldly. As I may ſay, they do not all the while once think of thinking upon GOD. And what will ye judge of yourſelves? Are ye not *carnal?* Are ye not *careleſs*; Will ye yet doubt of the unholy State of your Souls, when ye will not ſo much as think of your Heavenly Father, and the Heavenly Inheritance he offers you, even when ye have nothing elſe to think of?

BUT the new Creature, as he is apt to ſteal a Thought for a Moment out of Buſi-

(b) 1 Kings xxi. 20. (c) Prov. i. 14.
(d) Pſal. x. 4.

neſs or Company, and to retire to God in the midſt of either: So he makes much of Seaſons, when he is in Retirement. Now he finds himſelf free and at Eaſe, free now for Converſe with his God, and to commune with his Soul. Now he falls into ſerious Meditation; either ſearches out his Spirit and his Conduct, or raiſes his Thoughts after God, or ſtretches them forward into Eternity, or deliberates for the Glory of his Maſter's Kingdom. Some ſolemn Subject engages him: And though he be beaten from it by the Interruption of trifling Conceits, which the Weakneſs and Vanity of the human Mind is ever liable to; yet he will be returning to it again and again. The cxxxixth *Pſalm*, affords us an admirable Example of a good Man's ſecret and holy Meditation. It contains ſome pious Reflexions of *David*, upon God's univerſal Preſence. He was ſunk into the moſt ſolemn Recollection, upon the Thought of God's Nearneſs unto him. He was conſidering how God ſearched him, and ſaw him *throughout*: He found he could go no-where from God in the whole Univerſe. There God would be alſo, where-ever he was. The awful pleaſing Thought grows warm upon his Soul, till he *feels* himſelf beſet on every Side, and (if I may ſo expreſs it) unable to eſcape from God's Preſence. He breaks out into this moſt pious and moſt ſuitable Ejacu-

Ejaculation: *Try me, O God, and ſeek the Ground of my Heart; prove me and examine my Thoughts; look well if there be any Way of Wickedneſs in me, and lead me in the Way everlaſting.*

WILL *Formality* ſay, that it hath this Aptneſs to ſerious Meditation? How was the laſt Hour of Leiſure employed? What Matter was the Subject of it? Retired from the World, did thy Thoughts fly upwards? Didſt thou find thyſelf drawn towards GOD and Chriſt; that thou waſt inclined to ſacred Reflexion; the Tendency of thy Soul, as if it had been influenced by an attractive Principle, directing thy Thoughts towards the Point of Seriouſneſs? Or waſt thou not at that Hour engaged upon ſome important Scheme of Intereſt or Honor? upon ſome Trifle lately enjoyed, or of which thou waſt in Expectation? Was it thus that Hour was ſpent? And are thy retired (I mean not thy devotional) Hours like unto it? Surely, thou thinkeſt as the Careleſs doth; thou art a Stranger to the pious Spirit, which poſſeſſes the new Creature's Breaſt.—Yet again,

(3.) THE *new Creature doth not entertain defiling Thoughts in his Heart.* Proud, uncharitable, worldly, luſtful Suggeſtions may be ſtarting up in the Mind; although leſs and leſs, more ſeldom and more faintly, as we advance toward Perfection. But the Inquiry is, what Entertainment they meet with. Are

they

they not ſuddenly obſerved and ſpeedily caſt out? Doth the Mind dwell upon them, raiſing Contrivances to put them in Execution? Above all, is there little elſe which paſſes through the Mind, inſomuch that the Soul feeds upon them continually? GOD, who trieth the Heart and Reins, ſees nothing but Fllthineſs and Defilement abiding with ſuch. What matter Forms, if this be the Caſe? Or where can be the Difference between the decent, or the open careleſs Sinner? GOD requireth *Truth in the inward Parts* (*e*); and, behold *an Heart unwaſhed from Wickedneſs, nothing but vain Thoughts lodge there* (*f*).

BUT *the Thoughts of the Righteous are right*, he ſuppreſſes all ſinful Imaginations; he will not entertain ſuch diſagreeable Gueſts. It grieves him, that Impurities ſhould be preſſing into the Temple of GOD. But he harbours them not, would not ſhew them the leaſt Courteſy, not knowingly doth he give them the leaſt Conſent. Do they return again and again? He ſtill refuſes them, ſtill caſts them out, aſhamed that he is ſo little Maſter of his own Heart. He doth not ſit down and feed his Mind with pompous Reviews of the Honor, Wealth, or Fame, that diſtinguiſh him in his Generation; nor amuſe and loſe himſelf in imaginary diſtant Scenes of worldly Bleſſings, or carnal Plea-

(*e*) Pſal. li. 6. (*f*) Jer. iv. 14.

ſures,

ſures, which are but in Expectation: He keeps his Thoughts cloſe as he can, to preſent Duty and the Occurrences of the inſtant Day; leaving the Morrow to GOD, the Diſpoſer of it, the Diſpenſer of all its Events. He takes *no Thought for the Morrow*, in the largeſt Senſe the Words can bear; finding, that *ſufficient unto the Day is the Evil thereof* (*g*). In a word; he is ſuch an Enemy to Sin, that he cannot patiently endure it in the moſt ſecret Thoughts of his Heart. There is a Spring upon his Soul, which perpetually and forcibly acts againſt all vain Imaginations: Though, nevertheleſs, he is not without Suſpicions, that he may often give them ſome unobſerved Conſent: He knows that he hath no *Lie in his right Hand*, when in the ſacred Words of Inſpiration, he makes his moſt devout and importunate Petition to the Father of Heaven; *Renew a right Spirit within me* (*h*); *try my Heart and my Reins*; *cleanſe me from ſecret Faults*; *let the Meditations of my Heart be acceptable in thy Sight, O Lord my Strength and my Redeemer* (*i*). *O mention me in the Book of Remembrance which is written before thee, for them which fear the Lord, and have thought upon his Name.*

To ſtate the whole of this Matter in the ſhorteſt Compaſs.—It is the Way of a natu-

(*g*) Matth. vi. 34. (*h*) Pſal. li. 10.
(*i*) Pſal. xix. 12, 14.

ral

ral Man, to think unſeriouſly, even of the moſt ſerious Things: Of a renewed Man, to ſanctify the moſt ordinary Occurrences, in his Manner of Thinking of them. It is the Way of the unhumbled Mind, to be unapt to holy Meditation in the Hours of Leiſure and Retirement: The Thoughts of the new Creature upon ſuch Occaſions, ſettle eaſily upon ſpiritual and heavenly Things:—It is an Evidence of an unchanged Heart, that evil Thoughts do dwell upon, and poſſeſs themſelves of the Mind: It is the Proof of a new Spirit, that ſuch Suggeſtions are quickly ſeen, ſtoutly reſiſted, and ſuddenly rejected; that there is a certain longing and labouring of Soul to poſſeſs a greater Maſtery over, and Freedom from them.

2. FROM *Thoughts*, I paſs on to *Words*, the moſt ready Expreſſion of the Thoughts of the Heart; and evident Tokens of the Frame and Temper of Soul which abides within: For *out of the Abundance of the Heart the Mouth ſpeaketh* (*k*), whether it be good or ill. From hence it muſt follow, as an undeniable Conſequence, that where the Heart is renewed, the Speech will be *ſeaſoned:* Although a Savorineſs in Speech doth not always prove a Wholeſomneſs and Soundneſs of Heart; ſeeing Good-Breeding, Formality or Hypocriſy, ſhall be found to make the Mouth clean, when the Heart is

(*k*) Matth. xii. 34.

all

all rotten and defiled. But theſe are Points unqueſtionably certain, that where the Speech is naught, the Heart is ſo too; and that when the Heart is changed, there will be an holy and adviſed Uſe of the Tongue.

By *thy Words thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned* (*l*). *Hear therefore and underſtand: For out of thine own Mouth will I condemn thee, thou wanton Sinner*, thou, too eaſy Formaliſt.

Your *Tongue is licentious, it runs at Random.* I charge you not with Lewdneſs, or Profaneneſs, or Incivility, or Falſity, in your Speech: But you have no Bridle upon your Tongue; there is no holy Conſtraint upon you; your Tongue goeth through the World at large, regardleſs of the Unprofitableneſs and Vanity there is in your Talk, of the unmeaning Damage you may do your Neighbour, or the Diſhonor you may bring upon God. You ſay, *With our Tongues will we ſpeak; our Lips are our own; who is Lord over us* (*m*)? But you want that *Purpoſe* of Heart, *that your Mouth ſhall not tranſgreſs.* So that you talk inconſiderately, and your Tongue, void of all reverent Fear, wantons with an unadviſed Raſhneſs upon every Matter whereof you ſpeak. Your Heart light, and your Tongue let looſe, you ſay what you will, without farther Reflexion.

(*l*) Matth. xii. 37. (*m*) Pſal. xii. 4.

Not

Not ſo, the renewed Perſon. He not only ſays, *I will*, but actually does, *take heed to his Ways, that he offend not in his Tongue.* His *Tongue is kept as with a Bridle* (*n*); he marks what he ſays; dares not ſpeak what he thinks not, or does not judge meet to be ſpoken; is upon his Guard, that he do not drop an idle or a raſh Word: If he do, it is obſerved and condemned. His Tongue is brought under a Law He keepeth his Mouth; *doth not anſwer before he beareth; doth not fooliſhly utter all his Mind, but keepeth it in till afterwards. He hath found that in many Words are divers Vanities*; wherefore he walks after *Solomon*'s Counſel, he *ſpareth his Words*; they are *gracious*, and they are *few*.

See, what a Difference there is between the Manner of the one and the other, juſt as wide as between Unadviſedneſs and Caution, Licentiouſneſs and godly Fear. If your Tongue be under no Rule, or at leaſt none but that of Decency and Civility, and you know not to hold it in Awe for God, Heaven, and your Soul's ſake, it is a ſhrewd Argument of an unbroken Heart. But if your Tongue be under a ſacred Subjection; if you bridle, confine and keep a ſtrait Hand upon it, it is a good and continual Proof of a converted Heart. So the wiſe Man determineth: *The Heart of the Righteous ſtudieth*

(*n*) Pſal. xxxix. 1.

to

to anſwer; it is with Conſultation and Regard, that a good Man ſpeaks: *But the Mouth of the Wicked poureth out evil Things* (*o*); Raſhneſs and Vanity pour out of his Mouth, without Thought and without End.

AGAIN; if your Heart be unchanged, *you will be uſing your Tongue as Convenience ſerves.* When a Man's Tongue turns about with every Company, and is ready for every Purpoſe; when it is made the Servant of all Occaſions, is proſtituted to the Views of Intereſt, Reputation, or Luſt; and ſpeaks not what Conſcience, but what preſent Convenience dictates: When it can be ſmooth and flatter with the Great, hath a ſober Word among the ſerious, nor ſtands out for a lewd Jeſt (decently wrapt up, it may be) if it be the Humor: Surely, *there is no Faithfulneſs in ſuch a Mouth, and the inward Parts muſt be very Wickedneſs* (*p*).

BUT now, *the good Man, out of the good Treaſure of his Heart bringeth forth good Things* (*q*). *His Speech is always with Grace, ſeaſoned with Salt* (*r*). *He ſpeaketh the Truth from his Heart* (*s*): This is his main Care; not *lying for God*, nor to ſerve any preſent Turn. And then his Tongue is his Inſtrument, whereby to glorify GOD, and to profit his Neighbour. He labours, that his

(*o*) Prov. xv. 28. (*p*) Pſal. v. 9.
(*q*) Matth. xii. 35. (*r*) Col. iv. 6.
(*s*) Pſal. xv. 2.

Words

Words be weighty, ſerious, edifying, courteous. Hear the Furniture of his Mouth, how full of Grace his Lips are! He hath a Word for GOD, and a Word for Souls; a Word for the Righteous, and a Word for the Wicked; a Word for Comfort, and a Word for Reproof; a Word for Peace, and a Word for Charity; a Word for the Abſent, and a Word for the Slanderer; a Word for the Oppreſſed, and a Word for the Oppreſſor: All which Words he brings forth as Need is, and uſes with Sincerity and Reſolution, quickning *as Goads*, and cloſe *as Nails faſtned by the Maſters of the Aſſemblies* (*t*): Not ſtudying to pleaſe, ſo much as to benefit thoſe, with whom he converſes.

SAY, thou Man of double Tongue, whoſe Mouth eaſily accommodates itſelf to every worldly Reſpect, turning round with thy Intereſts and the Countenances of others, how doth he ſtand in wide Oppoſition to *thee!* He would approve himſelf to GOD, thou to Men; he ſpeaks not, as thou doſt, for his own Ends, but to Edification; his communicative Member is employed ſoberly, not vainly; faithfully, not deceitfully; meekly, not haughtily; kindly, not roughly; lovingly, not cruelly and unfeelingly to others.—Look well to this, I intreat you. It is a great Matter, and a notable Fruit of the renewed Mind. For St

(*t*) Eccleſ. xii. 11.

James

James ſaith, *If any Man offend not in Word, the ſame is a perfect Man* (*u*). None is a new Creature, whoſe Tongue is not under this Diſcipline: But where the new Creation is within, all this will be familiar and genuine.

Once more, if you are the new Creature, *you will take the Name of God into your Mouth, with an awful and religious Reverence.*—Alas! for the inſolent Wretches, who can trifle with *the glorious and fearful Name, The Lord our God!* Whether ſhall we more lament the Diſhonor ye do to our God, or the Ruin which is falling upon your impenitent Heads? Ye Sport of Satan! Ye Engines, which he raiſes up againſt God, to defy him to his Face! Whether ye be they, who bellow out mad Curſings, and call down God to ſee your Falſhoods, Anger, Revenge, and vain Humors: Or whether they, who reverence not the Oaths ye take; either knowing that ye ſwear falſly, or not carefully performing the Obligations ye have thus ſolemnly bound upon you. One and the other, how far muſt ye needs be from God, who can treat him in this Manner without trembling! And ye too, who can approach this Houſe of Worſhip, and ſpeak to God with a moſt affronting Indifference, as if he were not worth the regarding; or with an affected Devotion, as if he could be pleaſed with Compliments: Merciful

(*u*) James iii. 2.

God!

God! How much farther wilt thou ſuffer us to go? Nothing but thine own infinite Patience could poſſibly endure, under ſuch Inſolences!—Theſe are the Provokings of the natural Man.

The new Creature, on the contrary, treats the very *Name* of God with Reſpect; doth not ſlightly introduce it into his ordinary Converſation, as the Manner of ſome is; nor lightly worſhip him, with a cold and wandring Heart. He would not ſpeak of God without Need; and when he ſpeaks of him, it is with all reverent Regard. He doth not babble, he neither knows nor conſiders what, when he prays:—He worſhips, as he can, *in Spirit and in Truth.* He is *not raſh with his Mouth*; he is *not haſty to utter any Thing before God: For God is in Heaven, and he upon Earth* (*x*).

Remark it well: You ſhall find this reverent Regard of God's Name, no ſmall Mark of Difference between a good and ill Heart. When the Soul is poſſeſſed with any becoming Impreſſions of the Divine Majeſty and Preſence, the Tongue is holden with an awful Reſtraint, nor can any longer trifle with ſerious Things: The whole Man bows before God, and the Mouth humbly confeſſes the Difference which the Soul feels to be, between the infinite God and *ſinful Duſt and Aſhes.* When a Man is brought

(*x*) Eccleſ. v. 2.

into

into the Preſence, however ſlightly he might have treated Majeſty before, it now ſtrikes and awes him, nor does he dare ſpeak, but reſpectfully and reverently. But the Sinner ſpeaks of, and to GOD without Fear, becauſe he is not introduced, becauſe his Soul knows not what it is to ſtand before the Preſence of the Almighty.

CAST back your Eye now, and review the Ground we have paſſed. Conſider the peculiar Character of the new Creature; how greatly he thinks; how exaltedly he ſpeaks. Do you not approve him, however unlike him you are; wiſh, that even thus you thought and ſpake; yea, envy him, that he ſtands in a Light ſo much above you? A Chriſtian indeed, is a Man, a reaſonable Creature; a Light, which draws the Eye, and engages the Heart; whoſe Property it is to make manifeſt, and reprove the Works of Darkneſs. Go, ye Children of the Night, and lament your Stupidity, that ye are thus far from that Conduct which ye dare not condemn; go and learn, that amidſt all the Eaſe, Wealth, and Security of the World, the *meaneſt* Chriſtian is one incomparably beyond you in every thing truly valuable; and remember, that while *your* Hopes ſhall aſſuredly periſh, *his* ſhall remain throughout all Generations.

BUT I leave this with you for the preſent. The ſolemn Tranſaction before us, demands our Attention.

I MUST

I MUST hope, that all of you, who are drawing near to remember *Jeſus Chriſt*, and to partake of the Pledges of his Love, in the Ordinance now before us, have in general been able to make Application to yourſelves of the *Chriſtian's Character*, as far as you have heard it deſcribed hitherto: At leaſt that ye have clearly ſeen that the Deſcription of the natural Man, whether careleſs or formal, doth not ſuit you; and that ye evidently find in yourſelves a ſincere Deſire, and an earneſt Purpoſe of Heart, to reach after that, which ye are apt to think ye have not yet attained, of the new Creature. If any one diſcovers a Point of Holineſs before him which he hath not reached, and yet doth not experience any ſtrong Deſire to come up with it, he wants one of the main Pillars of a renewed Mind, *hungring and thirſting after Righteouſneſs*; and does not belong to Chriſt. Such an one, in the Uſe of the Communion, is likely to do nothing more, than blind his Eyes and harden his Heart. Suppoſing therefore, that ſuch as are determined for the Feaſt, are in general Partakers of the new Nature, and ſeeking Growth and Improvement in this wonderful Change that hath been wrought upon them: I may ſuitably ſuggeſt to them,

1. THE Fitneſs of all thankful Acknowledgment to their *Head*, as the Author of this their new Birth. Ye were naturally *dead*

dead in Treſpaſſes and Sins; had not the leaſt Spark belonging to you of thoſe gracious Diſpoſitions, which now adorn your Souls, and cauſe you to lift up your Heads with Hope. That you are now alive from the Dead is, becauſe Chriſt liveth in you: For God hath *quickened you*, through him. This ye have received out of his Fulneſs. Go then, and preſent unto him your grateful Praiſes, in the Way he hath appointed you. Go, with moſt humble Thankſgivings, with Sentiments of Acknowledgement, which labor after Proportion with the Vaſtneſs of the Bleſſing he hath beſtowed upon you, in viſiting you in your low State, and turning you from Darkneſs unto Light, and from the Power of Satan unto God. Cold we ſhall be, in the Remembrance of our Maſter's Death, if there be not ſome Hope of an Intereſt in the Merits of it. But if our Hope is grown up to Confidence in him, becauſe he hath created us again, and we have found ourſelves new Creatures: Then our Acts of Praiſe will not fail of being hearty before him, and full of the moſt determined Proteſtations of Duty and Service to the Lord our Redeemer. And hereupon I ſhall remind you,

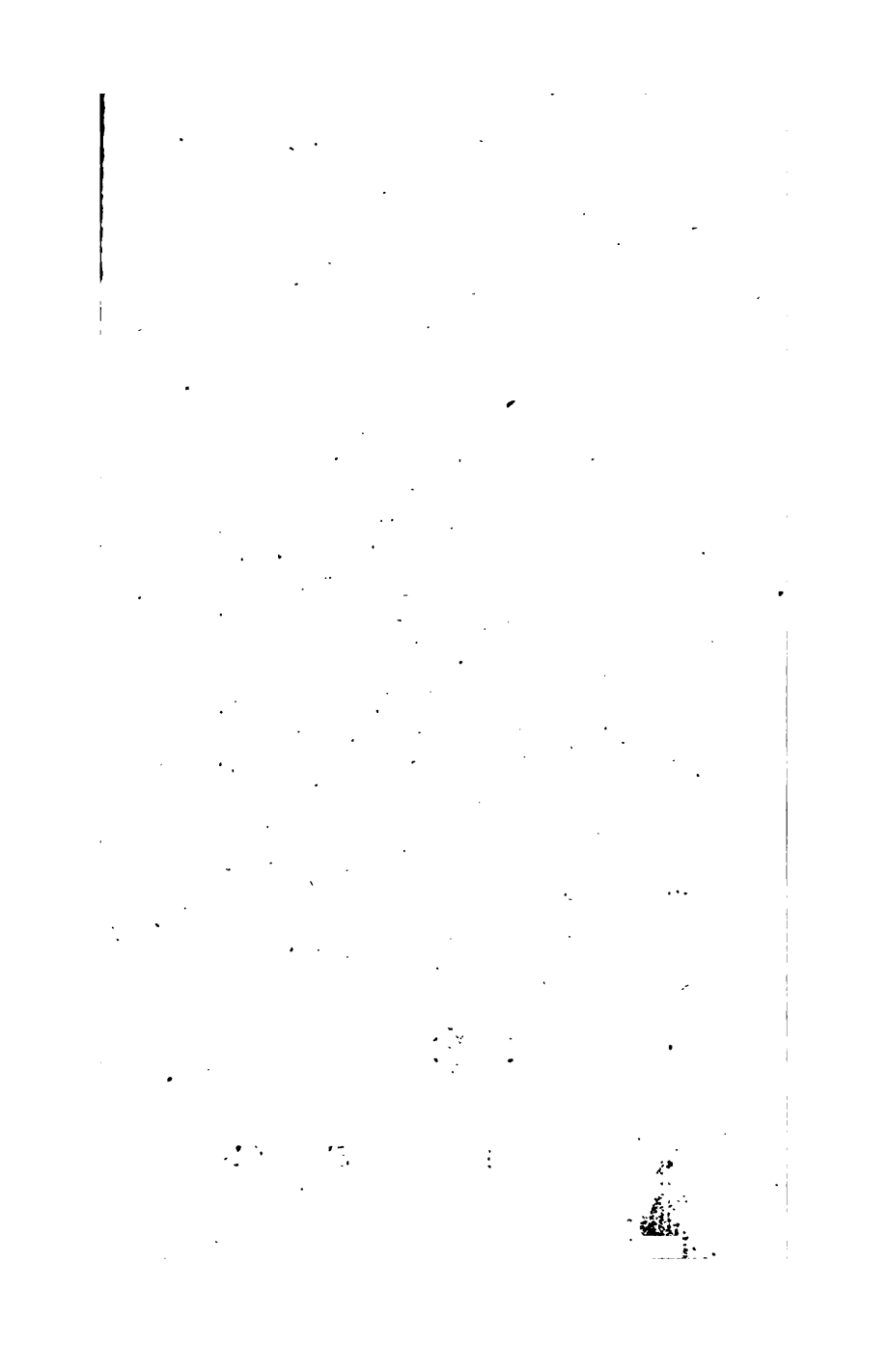
2. That if you are the new Creature, *Chriſt* is yours, and the Promiſes yours: So that upon this Ground, you may ſurely apply *Chriſt* to yourſelf in this ſacramental Seal.

Seal. For hereby *Chriſt* is actually ſealed, in all the Scope of his Benefits, to thoſe who are his; that is, to thoſe whom his Spirit hath already transformed by the Renewal of their Hearts and Lives. To them, the Elements of Bread and Wine, as inſtituted Signs and Seals of the new Covenant, are, ſacramentally, the Body and Blood of Chriſt, according to his Words of Inſtitution, *This is my Body, This is my Blood.* Be ſtrong then in Faith, nothing doubting. Be aſſured that he is faithful, who hath promiſed; and take *Chriſt* unto you as *yours*, not only ſignified but confirmed to you, by theſe Pledges and Aſſurances of his Favor. Nor let the Apprehenſion you have of your very great Unworthineſs, prevent your Expectation, that ye ſhould not partake of the Free Gift of God: But drawing near with Faith, take this holy Sacrament, to your Comfort. May your Souls be refreſhed! May ye go forward, in the Influence of that Refreſhment, from Strength to Strength, till ye come unto the Mount of God. Yet,

3. Remember, that you have not yet *attained*. The new Man, formed in you as he is, wants Strength, Growth, and Vigor. You have found yourſelf imperfect in every Particular, while I have been deſcribing to you the new Creature. But you labor to go on unto Perfection. And ſhall not what you have already received, ſerve as an Earneſt

Earneſt to give you Confidence, that you ſhall receive more from him, *who giveth liberally and upbraideth not* (*y*)? Who doth not grudge, that we have received much already; but ſaith, *Open thy Mouth wide, and I will fill it* (*z*). Approach then with thankful Boldneſs to this *Feaſt of fat Things*, this of all others the moſt plenteous Channel where Grace flows, the Ordinance of Chriſt's Appointment, wherein he conveys his whole ſelf; carrying with thee theſe gracious Words of his, *If any Man thirſt, let him come unto me, and drink* (*a*). Come, a-thirſt as thou art, for the needful Supply of the Spirit, to mortify more effectually thy Corruptions; to blunt the Edge of all the Temptations, wherewith Sin, the World, and Satan beſet thee; to quicken thee in every Way of Holineſs: Come with thy particular Needs; what is the Sin that moſtly aſſails thee, what the Luſt that inveterately ſtrives for the Maſtery, what the Grace that is in a languiſhing State? Come, eat and drink to the ſatisfying of thy Soul. *Amen.*

(*y*) James i. 5. (*z*) Pſal. lxxxi. 10.
(*a*) John vii. 37.



SERMON IX.

The Believer a new Creature.

2 Cor. V. 17.

If any Man be in Chriſt, he is a new Creature.

SHALL I hope, that in the Days paſt you have been attentively weighing your Thoughts and Words? This is to digeſt the Food, that is miniſtred unto you every Lord's Day. In ſuch a Caſe, you muſt have attained to a clearer Determination, from the Obſervation and Inquiry you have been making, which Way you are diſpoſed, *what manner of Spirit you are of*, whether regenerate or carnal. Conſequently, you will be now in the Spirit of Meekneſs ready for farther Diſcovery in Self-Knowledge, and better prepared for Improvement, from what I am ſtill to offer. But if by any it was heedleſly forgotten; if by any deſperately

caſt by, as ſoon as it had been heard; if ſuch, as had ſeen a little, what manner of Men they were, in the Glaſs then preſented before them, have gone away and quickly loſt Sight of the deformed Appearance they made in their own Eyes; or if there were any Scoffers among you, too forward to blaſpheme the Word of Truth, and cry, *What would this Babler ſay? He ſeemeth to be a ſetter forth of ſtrange* Doctrines: With the one or the other of theſe, how ſhall I almoſt *hope* for better Succeſs? It were *Vanity* to hope it, were what we ſpeak but the Reaſonings of Man: But the Word is God's, *mighty to pull down ſtrong Holds* (*b*). And *the Hand of God is not ſhortned* (*c*); it can ſeize and fix the moſt unſettled and careleſs; it can ſtrike to the Ground the moſt ſtubborn, and make the inſolent Perſecutor cry out, *What ſhall I do?*

UNDER the Influence of this, might I go on to repreſent to you, one and another, the new Creature's *Courſe of Action*. And this *negatively*, what he doth not do; and *poſitively*, what he doth.

BUT before I proceed to the *negative* Deſcription of the *new Creature*, I muſt beg to be diſcharged for a Seaſon from the Confinement I have hitherto, for the moſt part, been under, in repreſenting the various Characters of *Formality* and *Careleſſneſs*.—Hence-

(*b*) 2 Cor. x. 4. (*c*) Iſai. lix. 1.

forward

forward they do ſo coincide, that I am not able to diſcern any Difference. *Formality* ſhall be ſeen, as it is, real *Careleſſneſs*; and the moſt abandoned Profligate ſhall be found differenced from ſuch an one; in *Degree* only of Careleſſneſs. I ſhall not oppoſe to the *Chriſtian* the Monſter, who goes into every *Exceſs of Riot*, and caſts off all Reſtraints even of Civility and Society: But, as we ſhall follow the *new Creature* only into the leſſer Parts of his Conduct, wherein he ſtands ſingular and acts alone; ſo the Oppoſition will be made in ſuch a Manner, as while Licence or Allowance in ſuch leſſer Things ſhall be found to denominate an unrenewed Man, there ſhall be Room given to reprove thoſe who are too apt to conceit much of themſelves for the ſake of ſome religious Performances and Acts of Benevolence and Humanity; and of Conſequence, to leave the more Licentious utterly without Excuſe.

THE *negative Part* of the new Creature's Conduct ſhall be illuſtrated in theſe Inſtances:—He forbears all Things, which he *knows* to be ſinful;—hath not any Thing in his Courſe, which he *ſuſpects* to be ſinful;—keeps from *needleſs* Temptations;—doth not come under the *Power* of any lawful Thing;—labors to give *no Offence* in any Thing.

1. He forbears all Things, which he *knows* to be ſinful. In this Reſpect, his *Conſcience is void of Offence both towards God and towards Man* (*d*): For, to it he can appeal; and it will make a ready and expreſs Anſwer to him, and he *knows nothing by himſelf.* There is no Sin in his Courſe that he knows of; no not the leaſt Sin, as far as he apprehends. I would not be miſtaken, as if I meant he had no Imperfections to lament, no Sin to contend with, or that his corrupted Heart did at no time gain any Advantage of him. But I ſay, Sin is not in his *Courſe*, nor hath any Sin Allowance with him. The *Law in* his *Members* will be ſtriving, will be inſinuating itſelf into all he doth; poſſibly will take him, upon ſome extraordinary Occaſion, at unawares, and hurry him into a ſingle Act of Compliance. But if at any time it doth ſo, his tender Heart will be inſtantly ſtricken; he will be ſadly reproaching himſelf, and *roaring for the Diſquietneſs of his Heart*; Shame, Sorrow, and Darkneſs will overwhelm and cloud him; he will be *ſeeking* Peace, *and finding none* for a Seaſon; he will aſſuredly judge himſelf the greateſt Monſter upon Earth. The real *Chriſtian* is an avowed Enemy to all Sin: Nor can the Weight of prevailing Example, the Miſinterpretations which Men of looſer Conſcience put upon Things, the fooliſh

(*d*) Acts xxiv. 16.

Thought

Thought that ſome Sins are but little Matters; nothing can engage him to *call Evil Good*, or to admit into his Conduct what he knows God doth not approve.

If this be true, then whoever abides under the Power and Practice of any known Sin, cannot be a new Creature. Doth Conſcience ſay (and let it ſpeak) you have about you, in your Courſe and Conduct, one the ſmalleſt Thing, which is ſinful? Is it accuſing you of any *one Point*, wherein you *offend*, which you will either allow yourſelf in, or elſe fall into cuſtomarily, that is, as the Temptation to it comes in your Way? Hearken to no Excuſes, all Pretences you ſhall be forming are vain: Be aſſured that your *Heart is not right*, that you have not been *transformed in the inner Man by the Renewing of your Mind*, that you have *no Part* in *Chriſt*. Whatever you may have conceited from any miſtaken Applications of the new Creature's Character to yourſelf, in the Branches of it which you have already heard, you are entirely deceived; this one Sin convinces you, and caſts you out. Nor cheat yourſelf any longer into a Perſuaſion, that the Sin you practiſe is not with your Allowance. You may ſeem to be ſorry for it; may ſtoutly reſolve againſt it: But if you *cuſtomarily* fall into it again and again; plain it is, no Change hath been

wrought upon your Heart. You do not apprehend its Deformity; your Will doth not heartily refuſe it: And if you will be at the pains to examine, you may eaſily find yourſelf a Stranger to the Feelings of a *new Creature* concerning it; Hatred big with Loathing as you look at it, Sorrow piercing your Heart as you reflect what a Monſter it hath made you, and Fear filling you with anxious Suſpicion leſt it ſhould again overtake you. He therefore, that is in the Practice of any known Sin, great or little, is not renewed. And when *Sin abounds*, as it doth this Day, how many profeſſed Chriſtians muſt this one Word exclude from the Kingdom of *Chriſt*, and convince to be of another Kingdom than his! For whoſoever *committeth Sin, is of the Devil: But whoſoever is born of God, doth not commit Sin; for his Seed remaineth in him; and he cannot ſin, becauſe he is born of God* (*e*).

Suffer me to add yet one Word to thoſe, who are continuing in the Practice of known Sin, and yet make Excuſe. I will ſuppoſe your Sin to be *Drunkenneſs*: And too much Reaſon I have to ſuppoſe it may. You do not get drunk wilfully you ſay; you are caught unadviſedly. I grant all, which you mean; I allow, that you do not ſet yourſelf to get drunk; that you have no premeditated Deſign of defying God, and making

(*e*) 1 John iii. 8, 9.

yourſelf

yourſelf a Beaſt; that you do it not ſeeing God's Majeſty juſt before your Eyes, the flaming Vengeance of his Arm ſtretched out againſt you, forbidding you and charging your very Soul, "See thou do it not." This would be ſinning wilfully, with a Vengeance; and yet this is all you mean, the beſt Excuſe you have to plead. No, I ſuppoſe you have no ſuch Thoughts as theſe; verily, I believe, you have no Deſign to offend God upon ſuch Occaſions. But your Sin is wilful, nevertheleſs. You chooſe the Glaſs and a Friend. This is the prevailing Bias with you: This is your Will, when you can enjoy it. And doth not that Inclination lead you into Company ſuited to the Purpoſe, and that Company into Exceſs? It is not in any Deſign of being drunk, but in your being under the Guidance of this bad Inclination, that the Wilfulneſs of your Sin conſiſts; it is becauſe you hearken to it, and not to Grace and Conſcience. Conſider, if this be not the very Caſe. You are overtaken; it makes you uneaſy; you dread the Conſequences which threaten you; you are determined againſt it for the Future: And yet, by and by it prevails again. I beſeech you, why ſo, if your Heart be not deſperately ſet upon Indulgence, and you cannot refuſe yourſelf the Gratification which it craves? Your Will is ſtill perverſe; and all the fair Promiſes you make do but ſerve to

deceive you. It is eaſy to carry this Remark into any *other* Sin, which Men repeatedly fall into. But I have inſtanced in the Sin of *Drunkenneſs*, becauſe of the eſpecial Need there is I ſhould bear Teſtimony againſt it; having Reaſon to believe, that this Way of drinking, and repenting of it, (as it will be called) is the Practice of too many among you.

2. THE *new Creature* hath not any thing in his Courſe which he *ſuſpects* to be ſinful. This will prove a notable Mark of the Difference between a renewed and an unrenewed Mind.

ARE you one of thoſe who go on adventurouſly, without Fear and Caution; either not at all apt to ſuſpect, that there *may* be Sin in many Things you do; or, if you have Suſpicion of ſomewhat or other, not altogether right, yet paſſing it over without ſerious Inquiry, as a Thing of little Conſequence, and what the Generality do not ſtick at? Have you ſome ſuſpicious Things in your Courſe, which you have not carefully examined, induſtriouſly turned your Thoughts away from an inquiſitive Search into them; and ſome, which you cannot perſuade your Conſcience to approve? Are you raſh and hardy in this Manner, your Conſcience not tenderly ſwaying you to the ſafer Side? You may not think that your Heart is changed; that you love GOD, hate

Sin,

Sin, and are more afraid of committing it, than of the ſoreſt preſent Evil; the Fear of doing what is ſinful, outweighing whatever Convenience or Pleaſure the ſuſpected Action could be able to promiſe you. You have no more Pretence to the *Simplicity and godly Sincerity* of the new Creature, than the raſh Youth, who drives his Veſſel forward, without regard to Rocks or Sands that may be in her Way, can ſet up for the Title and Character of an experienced, cautious, and good Pilot.

JUST the contrary to this, is the Manner of one who is *renewed in the Spirit of his Mind.* With him the Rule ſtands good, *whatſoever is not of Faith is Sin* (*f*). Whatever he ſuſpects, he ſtops to ſearch it out, bringing it *to the Law and the Teſtimony:* Nor will do, what is not determined to be allowable, any more than what he perfectly knows to be wrong. He doth not hearken to Scruples indeed, after faithful Inquiry; tho' he ſtill keeps his Mind open to better Information: But he dares not do any *doubtful* Thing, without Inquiry. Still he keeps on the ſafe Side. He cannot clearly determine upon it: It may be ſinful, for ought he knows; he cannot do amiſs, if he abſtain. Like a Perſon travelling in a bad or miry Road, if he ſee the Way ſuſpicious at any Time he turns out of it. Or rather, like

(*f*) Rom. xiv. 23.

an

an honeſt Servant, if he ſuſpects any thing may prove injurious to his Maſter's Intereſt, he avoids it, and would charge himſelf with Unfaithfulneſs, ſhould he adventure upon it. The new Creature hates Sin with an irreconcileable Hatred, and when any thing looks doubtful; when he knows not what to make of it, whether it be ſinful or no; the ſacred Jealouſy rouſes his Diſguſt, and he *paſſes by on the other Side.* Thus he keeps his Courſe clear, the Practice of no doubtful Thing clogs him; he ſubmits not to the very Suſpicion of Evil. He can approach in theſe honeſt Sentiments; "Lord, behold "thy Servant; thou ſeeſt the Simplicity of "my Heart, that I fear nothing, as I do the "offending of thee; yea, thou ſeeſt that I "dare not, that I would not, adventure into "the leaſt Thing which might diſpleaſe "thee. Holy Father, thou haſt taught me "to hate all evil Ways; and to the Praiſe "of thy Grace I will avouch it, that thou "haſt ſet me this Day free from all ſuſpected "Evil in my allowed Courſe." Looking about upon his *Buſineſs*, his Company, his Amuſements, he can make this Appeal to the Searcher of Hearts. And herein, how will he be diſtinguiſh[ed] thoſe, wh[o] neither apt to ſu[ſpect] thing, [are] heed the Riſings [of] when [in] ſcience doubts [a]rni[ſe]

3. THE renewed Man keeps from all *needleſs* Temptations. By *Temptations*, I mean any thing which may be the Inſtrument of leading and drawing into Sin; of ſeducing the Heart into Pride and Vanity, into Worldly-mindedneſs and Diſhoneſty, into Lewdneſs, Drunkenneſs, Gluttony, or Idleneſs. Pride, Worldlineſs, and Luſt, are the *ſtrong Holds* of Sin: And all that is about us, affords continual Matter for inflaming the one and the other within us. Eſpecially apt to enſnare the Heart are Eminence of any Sort, and being diſtinguiſhed, perpetual Hurry of Buſineſs, a ceaſeleſs Round of Amuſement in the midſt of Eaſe; and all theſe lie on every Hand of us.

THIS the Man, whoſe Soul is faſhioned for Heaven, knows; he ſees himſelf ſet in the midſt of many Dangers, and is afraid of all theſe Things which are in the World. In every Thing he finds a Snare; and holds off, as well as he may, from whatever might corrupt the Purity and Integrity of his Heart. He lives at a Diſtance from riotous Company and boiſterous Mirth; paſſes by the Doors of Lewdneſs; nor makes the vain Perſon his familiar Friend. He enters into Buſineſs with religious Fear; is content, if he be *not* rich; if he *be*, is the more afraid; nor will take more upon him, than conſiſtently with his greater Intereſts he

he can manage. He doth not ſet himſelf looſe in Purſuit of Advancement and Honor: And he will be cautious in meddling with Inquiries, which are only curious. He will give as little Occaſion to Luſt, or Love of the preſent World, or Vanity, to take Advantage of him, as he poſſibly can: And where ought looks towards Sin, he will not needleſly run upon it. I cannot better illuſtrate the Conduct of a good Man with regard to Temptations, than by comparing him to a fearful Perſon, confined in a Place where ſome peſtilential Diſeaſe rages. Such an one, you may well think, would not be running Hazards; would cautiouſly avoid, as much as poſſibly he could, the People and the Places, which might give him the Infection. He could not be out of Danger in ſuch a Circumſtance: No doubt, he muſt ſometimes bring himſelf unadviſedly into Danger: But it would be his greateſt and prevailing Care to keep himſelf from being infected. Juſt ſuch another infected Place the good Man finds the World to be; ſick with the Peſtilence of Sin; and every thing which is in it, ſpreading the Infection to thoſe that dwell thereon. He is ſhut up in it; he cannot eſcape: But with how much peculiar and incomparable Fear doth he walk, becauſe the Diſeaſe which overſpreads it, is ſo utterly deadly! He will be as little in the Way of the Infection, as it is poſſible:

And

And if he be drawn unwarily into a Temptation, he will remark it for a future Caution. Say, thou Child of GOD, art thou not even thus fearful of Temptations? Fearful of them, becauſe thou feareſt being drawn into Sin? Every Day of thy Life ſhall witneſs for thee, that thou dareſt not venture upon needleſs Danger; that as far as may be, and with all the Prudence thou canſt uſe, thou keepeſt thyſelf from Temptation; living as in a World infected with Sin. Yes, thou feareſt Temptation, becauſe thou hateſt Sin; becauſe thou haſt taſted the *Gall and Wormwood* there is in it; becauſe thou grieveſt for the Wounds it gave thy deareſt Lord.

If this be thy Caſe; how different art thou from what poſſibly thyſelf once was, from what others are! Men, who live in the Midſt of Danger without Fear; adventure ever and anon into Temptations; nor conſider, that theſe are the Doors, by which Sin gains Admittance: Who ſin, and complain of their Weakneſs; and yet ſin again, and are again ſelf-reproved; but will not avoid the Snares by which they fall. O the Inſincerity of theſe Men, frail as Water, and yet abiding reſolutely in Circumſtances, where even the Strength and Conſtancy of an Apoſtle could not but falter. Alas! my Friends, why is the careleſs Perſon your Companion? And why are you cauſeleſly

to

to be found within the Walls, where Debauchery and Luſt dwell? Why are you loading yourſelves with Cares, which you cannot manage, and do not need? Why will ye be preſſing ſo importunately after Diſtinction, and Preeminence, and Wealth? Why all this, unleſs that ye are poſſeſſed with a ſecret Craving after preſent Gratification, and your Hearts are unacquainted with ſeeking after, and Delight in the Lord? But,

4. The true-hearted Chriſtian doth not come under the *Power* of any lawful Thing. Hitherto we have ſeen him ſteering his Courſe through what is *unlawful*, whether Sin *known*, or Sin *ſuſpected*, or *needleſs* Temptation. We muſt ſee now, how he orders himſelf in Things *lawful*, yet capable of Abuſe: How wary he is, that they do not hurt him; that his Soul receive no Damage, in the Uſe he makes of them.

It is a needful, as well as lawful Thing, to wear decent and becoming Apparel; requiſite it is, that we take the Refreſhments of Meat, and Drink, and Sleep; it is allowed, that Men may uſe proper Recreations. But, according to the Manner of uſing them, they become hurtful or not. Eaſy it is to ſee, that we may dreſs vainly; eat, drink, and ſleep, with Indulgence; and both forget ourſelves, and loſe much Time in Recreation. So that it is a ſilly, though but too common Saying, *What Harm is there in ſuch*

ſuch Things? Why truly, none at all in the *Things themſelves*, but a great deal in the *Abuſe* of them, or (as the Apoſtle calls it) the being *brought under the Power of* them (*g*). If you dreſs beyond your Station, puffing up your Heart with Finery; if you eat and drink, to the pampering your Body; or ſleep without Moderation, ſtupifying your Soul by ſuch Indulgences; if your Recreations diſorder the Frame of your Mind, rendring you leſs, inſtead of more fit for the more ſerious Offices of Devotion and Buſineſs: Surely there is *ſome Harm* in all this; and whoever ſhall be in the Uſe of theſe lawful Things, in this Manner, to the evident Hindrance of his Soul, may be aſſured that he cannot be of the *new Creature*'s Character. Nor tell me, theſe are *little Things*. If they be ſo; and yet you continue enſlaved by them, ſo much a ſtronger Evidence they become of a cold and unrenewed Heart dwelling in you. In truth, little as they may ſeem, they keep your Soul in a ruinous State; yours, and I fear ten thouſand others. To convince you in a Word (for I muſt not ſtay to enlarge) when you will rather indulge yourſelf in Bed, than get up, to meet God in Prayer, and to be about your Buſineſs; and will be eating and drinking to the full, inſtead of *keeping your Body under, and bringing it into Subjection* (*b*), by a moderate

(*g*) 1 Cor. vi. 12. (*b*) 1 Cor. ix. 27.

Diet:

Diet: When you are contriving your Dreſs for Vanity, more than for Uſe and Decency: When you will uſe thoſe very Recreations, which you find by Experience are inconſiſtent with a religious Turn of Mind, rendring you perpetually forgetful and vain: How can you once think, that you mind Things above, love God, delight in keeping his Commandments; that you are ſeeking his everlaſting Favour and Preſence through *Jeſus Chriſt*; that you have the leaſt Reſemblance of a miſerable Sinner, laboring for Salvation, and *preſſing after the high Prize of his Calling with Fear and Trembling, leſt by any Means* he ſhould come ſhort of it?

HEAR, how differently the new Creature uſes all theſe Things. He ſleeps for Refreſhment *only:* And when that hath been obtained, he bethinks himſelf in ſuch a Way as this. "Away thou Eaſe, which wert not "made for Man. We muſt be up, my Soul, "to bleſs God for the Protection of the "Night; to meet him with our Praiſes in "the early Morning. Let us come before "God to dreſs thee for the Day! We have "precious Hours before us, in which we "may not be idle. The Glory of our God "is intruſted with us, the appointed Labor "of Life muſt be gladly maintained. Up "then, my Soul, and aſk the Protection of "Heaven for the renewed Day! A Day, "which if not the laſt we have to live,

"yet

" yet which will bring us ſo much nearer " the important Eternity! A Day, for the " Uſe of which we ſhall have Need either " to rejoice or grieve, when our laſt Sleep " approacheth!"—He clothes himſelf with *Decency*, and for *Convenience*. Could you ſee his Heart, you might read there, if not theſe, yet ſome ſuch ſerious Reflexions: " Our Parent *was afraid and hid himſelf, be-* " *cauſe he was naked:* Why then ſhould we " pride ourſelves in that, which was only " given us to cover our Shame! Sin brought " Shame into the World; and that Shame " made Raiment needful. We can have " little Cauſe to boaſt of that, which is the " ſtanding Badge of our Reproach and Sin! " I will put you on to hide the Shame of " Man; to remind me, that I am a fallen " Creature. I may not be proud of you: Ye " might have been another's, and not " mine: But thankfully according to my " Station in Life, I will uſe you as a De- " fence, which God provided for my weak " Body againſt the Heat, the Rain, and the " Cold."—He eats too, and drinks with *Moderation*, to preſerve the Health and Vigor of his Body, not to indulge his Palate. Bleſſing and praiſing God for the Supply of his good Things afforded him; he *puts the Knife to his Throat*, careful that he do not abuſe the Giver in the Uſe of them: Not ſtupifying his Senſes, nor injuring his Reaſon, not nurſing

nurſing up his Body for Luſt. He would not have his Body become leſs ſerviceable, by too much or too little Self-denial: But keeping a due Mean, that it may be fit for, and ſubſervient to, the Purpoſes of the Soul. —His Recreations alſo, are with much *Conſultation* and *Adviſedneſs*. Thoſe he chooſes, which are intirely innocent; ſuch as he hath proved to be no Way hurtful to the religious Frame and Temper of his Soul. He will have none of thoſe Amuſements, which ſhall engage all his Thoughts long before they come, and leave him almoſt incapable of Reflexion when they are over; more confuſed and burdened than they found him. Nor will he ſpend much Time in them: They are his little Intervals of Relaxation from the ſerious and important Affairs of Life, that he may return to them again with recruited and new Vigour.—Thus he uſes theſe lawful Things, becomingly heedful of them and indifferent to them. And hereby as he ſhews an intire Contrariety from thoſe, who live, as if made on Purpoſe to dreſs, indulge, and ſquander away Time; ſo alſo a continual and excellent Teſtimony of the more noble and higher Regards which poſſeſs his Heart.

5. To complete the *negative* Part of this Character, as it relates to external Conduct, I add in the laſt Place, that he labors to give no *Offence* in any thing. And how great the Difference

Difference here! How clear the moſt convincing Evidences of the renewed and unchanged Heart! While the tender Regard of the one bears an amiable Reſemblance of the Love of *Jeſus*, and the Indifference of the other is but too much like the Cruelty of his Enemy.

You will not forbear your own Way, to pleaſe or profit any: Will not conſider your Conduct, as others are, or may be, affected by it: Nor retrench any thing of your Freedom, however much your Neighbour may be enſnared by the Uſe you make of your Liberty: You do not trouble yourſelf to think about other People. Scripture bears the ſtrongeſt Teſtimony againſt the Character, of which you are. *It muſt needs be that Offences come; but Wo to that Man, by whom the Offence cometh. It were better for him that a Milſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea, than that he ſhould offend one of theſe little ones* (*i*.) And why ſo, you will be apt to ſay? *Am I my Brother's Keeper* (*k*). I have no Deſign of Drawing him into Sin. I do not bid him follow my Example: Nor deſire that he ſhould encourage himſelf in doing Ill, from the innocent Freedoms which I take. Nothing is farther from my Thoughts, than being a

(*i*) Matth. xviii. 6, 7. (*k*) Gen. iv. 9.

Snare

Snare and an Hindrance to others. While therefore I do but follow my own Humor, which every Man hath a Right to do in indifferent Matters, why ſhould the Faults of others be thus laid at my Door? For the plaineſt Reaſon in the World: Becauſe by ſuch a Conduct you give up the Intereſts of him, whom you call your Maſter; evidently ſhewing no Concern about his Kingdom and Glory; and ſuffering, with much Indifference, *Satan* to gain Advantage by your means. In truth, no leſs may be ſaid of it, you are doing the Work of *Satan*, however little you may deſign it. And judge now in Conſcience, if you can be the *Child of God*. What! a *Child of God*, and ſo void of all Zeal for his Honour, that you care not though you be the Occaſion, that *his* Creatures, and *your* Brethren, diſgrace and diſobey him! A Child of God, through *Jeſus Chriſt*; and ſo unlike him, through whom you call God your Father, that you will not conſtrain yourſelf in the leaſt Degree, to ſave thoſe from Ruin, for whoſe ſake he ſhed his moſt valuable Blood! Surely, upon Reflexion, you cannot believe it yourſelf.— Nor is it any ſort of Excuſe, that you have no Thought of ſeducing Men into Sin, or of hardning them in it. Be it allowed, that you have no ſuch Thought: that you do but go on your own Way, and follow your own

own Humor. Truly it is the very *Want* of Thought about the Matter, which condemns you. This is the very Thing I inſiſt upon, as the Proof of your being altogether out of the right Way, and ſtill *alienated from the Life of God*, that you have no Thought about the Hurt which your Conduct may poſſibly be doing to others, or about the Snares which your Uſe of allowed Freedom may lead them into. Had you been the ſerious Character you profeſs, you would both have thought of, and have directed your Conduct accordingly.

For it is the new Creature's Manner to *mind the Things of others*. Godly Zeal and affectionate Charity, burn in his Breaſt. He knows a thouſand *Searchings of Heart*, for the Glory of God trod down of Men, and for the many Souls in the Road to Deſtruction. He cannot bear there ſhould be the leaſt thing in his Conduct which might contribute to the lamented Scene of Rebellion and Ruin, which he ſees about him: He knows not, that there is any ſuch Thing; he ſtudies that there may be none. The Voice of Compaſſion cries within him, it lifts up a ſorrowful Lamentation: "*I am* "*horribly afraid for the Ungodly. How long*, "*ye ſimple ones!* What till Death, the Meſ- "ſenger of the Lord, arreſt you, and Judg- "ment ſend you into Hell: I am troubled "for you, my Brethren. Wo is me, for "you,

" you, and for myſelf! Wo is me that I " have careleſly contributed to your Miſery, " and made your Hands ſtronger to Sin. " Forgive me, Children of Wrath, whom I " have either begotten or nouriſhed! Alas, " that I ſhould be your Ruin! How ſhall I " almoſt endure to hear you ſentenced at " the Judgment? O return unto the Lord, " from whom I have led you! If I cannot " prevail, yet I ſhall mourn over you. I " will labor to do no more ſuch irreparable " Wrong to God and my Brother. Rather, " O Lord, cut me off in the midſt of my " Days, than leave me to propagate Ini- " quity. Thou knoweſt, I have this Day, " through thy Grace, caſt off all Things " which offend: If any remain, they are " hid from me. But if ſtill there be with " me any thing behind, which diſhonors " thee, or wounds my Neighbour, O take " it from me. Be it what it will, innocent, " pleaſing, or uſeful, I yield it up with Joy."
In this Manner he thinks; and his Conduct is directed upon this Plan.—Moſt convincing to yourſelf will be the faithful Anſwer of your Conſcience upon this Point, that you have *the Mind of Chriſt* in you.

TAKE now the Whole together, and ſee with Self-Application the wide Oppoſition between the one and the other, in this *negative* Deſcription.

THE

THE *unrenewed* Man, as he loves Sin at the Bottom, ſo when he knows that ſomething ſinful is in his Practice, is for making Excuſes, will be telling you he is ſorry for it, and that it is unadviſedly, or unavoidably he falls into it. But then he is not for being *ſuſpicious*; he ſhuts his Eyes, as much as poſſible; he is not over-forward to think there is any thing amiſs with him, that this or that Part of his Conduct is exceptionable: And if Doubt forces upon him, he hath ſome how or other the Art of making himſelf eaſy. He lives in the midſt of Temptation; neither ſees, nor fears, nor flies from the Snare; is ſecure in the midſt of Danger, and adventures again to the Mouth of the Pit into which he before had fallen. A ſtrange Faculty he hath of making Bleſſings become his Curſe, while he turns even Food and Raiment into Indulgence or Vanity. No wonder if he be as regardleſs of *others*, as he is of himſelf: He goes on in his own Way, and if others are hurt by his Influence, what is that to him? Let *them* ſee to that.—Altogether is not this a bad, however common Character?

But the *reformed* Man is the very Reverſe. He doth not chooſe Sin; his Soul abhorring all evil Ways. Accordingly, he hath not left one known Sin in his Practice: Be it never ſo little a one; let Convenience, Pleaſure, Intereſt, Reputation, plead for it as they

will, he ſpares it not. Nay, but if he do but *ſuſpect* Sin to be lurking in any Part of his Conduct, (and apt he is to be ſuſpicious, while Sin is ſo enticing, and his Heart ſo deceitful;) he ſearches it out, and clears his Hands of Evil without Delay, not ſuffering, as I may ſay, *the Smell of Sin* to *paſs upon* him, nor daring to act under a doubtful Mind. He is as fearful of Temptations, as he would be of a Peſtilence, and takes as much care to avoid the one, as he would to eſcape the other. With a thankful Moderation he uſes the needful Things of Life; treating them as his Servants, and not as his Maſters. He hath an heedful Eye to others, as well as himſelf; minds his Brother's Wealth; endeavours, in all Things, that he be not a Stumbling-block to the Weak; and can ſay of himſelf in general, what the Apoſtle ſaith in a particular Inſtance, *I will eat no Fleſh while the World ſtandeth, leſt I make my Brother to offend* (*l*). —Thus he forbears. And is not this a plain, an honeſt Carriage? Is not this to act like one born from above? You may deſpiſe ſuch a Conduct if you pleaſe, and call it what you will: But I defy you to ſuppreſs that inward Deſire, this Moment riſing within you, that you were the Man.

(*l*) 1 Cor. viii. 13.

SERMON

SERMON X.

The Believer a new Creature.

2 COR. V. 17.

If any Man be in Chriſt, he is a new Creature.

THE Point now before us, is to produce the *poſitive* Part of the *new Creature*'s Conduct.

I CANNOT enter upon ſo great a Thing, without calling upon both myſelf and you to reflect, that what we ſhall now hear, is no other than the Carriage of a *true Chriſtian*. We ſhall be told, what our Profeſſion demands of us; what our eternal Expectations abſolutely require at our Hands; what the univerſal Eye of GOD conſiders we are doing. What Cauſe of juſt Humiliation may this Repreſentation miniſter to the moſt Pious, when they are led to remember, how unlike this excellent Way their Path may

have often been! And what Cauſe too of awakened Fear to that Man, who ſhall evidently find from this Deſcription, that his Conduct hath never been, nor to this Hour is, the Conduct of *a Chriſtian!*

SEEING then nothing can import us more, every one of us, let me intreat your Attention, Patience, and Self-Inquiry, while I lay before you the Plan and Scheme upon which he who is a *new Creature* acts: the Rule he propoſes; the Way and Manner to which he would exactly be conformed, and which he induſtriouſly labors to come up to.

HE *lives to the* GLORY OF GOD. This is his Plan; this the Aim he hath in all his Conduct. His Labor is, to bring his whole Courſe of Action, every thing he doth, great or little, into Conformity with this one Rule. When we look at the Particulars of his Converſation, as we ſhall by and by do, all of them will be found drawing this Way, and contracting more and more into this ſhort Compaſs. It muſt needs be ſo: Becauſe this is the Sum of the Whole, that which includes all: "He lives to the "Glory of GOD." By which I mean; his great View is, ſo to frame his Behaviour after GOD's Will, that by his Conformity to the Divine Pleaſure, GOD may have his juſt and peculiar Honor paid him, of being ſuch a one's true Lord and ſole Governor:

vernor: At the ſame time alſo ſtudying, that, as much as in him lies, the Glory of God's Dominion may be extended throughout the World; his Majeſty be acknowledged by the general Submiſſion of all his reaſonable Creatures; particularly, that the Honor and Intereſts of Chriſt's Kingdom may be promoted. Upon this Plan, he often reviews his Conduct; "Am I acting like "the Servant and Subject of the great GOD, "my Maſter and King? Am I yielding "GOD that hearty and willing Obedience, "which from the Dependence we have up-"on his Power and Majeſty, his Goodneſs "and Mercy, his Love, Pity, Patience, "and univerſal Preſence with us, is moſt "highly his Due? Is my Life ordered, in "all Things, as GOD would have it, and "in a Way beſt ſuited to promote his Hon-"our? Lord, direct my Steps, as may beſt "ſerve thy own Glory! Regard not, my "GOD and King, *my* Will, and *my* Incli-"nation: However contrary to theſe, order "all Things to me in that Way which may "promote the Glory of thy Name!"—Upon Occaſion of Difficulty or Trial, his greateſt Concern is, that the Glory of GOD may not ſuffer Damage; his firſt Fear, leſt he ſhould bring Diſhonor upon his heavenly King.—Nothing he ſo frequently aſks himſelf, as, "Will this diſhonor GOD? Will not this "tend to his GLORY?"—Nothing grieves

him ſo heartily, as the Thought of having brought Diſhonor upon the Divine Government: Nothing rejoices him ſo much, as that he hath been able to eſtabliſh it.—The Appearance of diſhonoring GOD, deters him from any thing he was about to do: The Hope or Proſpect of glorifying GOD, does not fail to impel him to Duty, though it be at the Hazard of his Intereſt, Eaſe, and Reputation.

IT is a noble and generous Way this: But, alas! how rarely to be met with! The Herd of Men is of a different Stamp; wrapped up in themſelves; ſelfiſh, and ſeeking their own Ends. Wo is unto you, if you are one of theſe Self-ſeekers. There is many a Man to be met with, upon whom Intereſt may have this Influence to make him honeſt; who would not for Shame be indecent: What would the World ſay of him, were he known to be an Adulterer, a Knave, or a Sot! who is drove by the Fear of an After-reckoning to the Church and the Cloſet. This may be your Caſe: And you in the mean while void of all Concern about GOD, and his Glory in the World. What matters all this, if you have not the Spirit and Carriage of a Servant of the moſt high GOD? If the Glory of your Sovereign Lord and King weighs not with you in your Conduct; neither ſtops, nor forwards you, in the Actions of your Life? If you do not ſo much as reflect, whether GOD be honored or diſhonored by means

of

of your Behaviour? But go on juſt your own Way, regardleſs of him? Truly, in ſuch Circumſtances, you are living without God; free, as it were, and diſcharged from his Service; nor can any one be at a wider Diſtance than you, from what the Apoſtle injoins us, *Whether ye eat, or drink, or whatever ye do, do all to the Glory of God* (*m*). View *yourſelf*, and the *Chriſtian* together. *He* deſigns God's Glory in his general Conduct: To this excellent Principle, *you* live an intire Stranger. He is apt to examine his Conduct in this View: The very Thought of ſuch Inquiry never poſſeſſed your Breaſt. He ſorely grieves, if his Sins and Inadvertences have any how diſgraced the Cauſe of God: You can wound Religion, and feel nothing. Fear of diſhonoring God cauſes him to deliberate upon every extraordinary Occaſion: Your Fear is for yourſelf, how you ſhall eſcape Cenſure and Reproach. The Opportunity of bringing Honor to God and Chriſt gives an Edge to his Zeal: Opportunities of this Sort paſs by you unſeen, becauſe all your Zeal is employed for yourſelf and your Intereſts. In truth, are you not a very *Gallio*, one who with the Shew and Ceremony of being a *Chriſtian*, *careth for none of theſe Things* (*n*)?

(*m*) 1 Cor. x. 31. (*n*) Acts xviii. 17.

But, from this *general* Account, I deſcend to a more *particular* Exemplification of the Things, wherein he who is a *new Creature*, labors to glorify God. I mention as the moſt material,—"A due Re-"gard to divine Worſhip,—a faithful Di-"ligence in our Calling,—a well ordering "ourſelves in the Relations we bear to "others,—a proper Uſe, whether of our ac-"cidental or natural Endowments and Abi-"lities:" Which taken together, may give a ſufficient View of the Chriſtian's Well-doing.

1. He who is the *new Creature*, labors to glorify God, in a *due Regard to* Divine Worship. This appears to him the moſt important Concern in Life: He looks upon nothing as being of like Moment with this. Accordingly ſhould I tell you, that from a deep Senſe of the high Honor the Worſhip of God admits him to, of the noble Privilege he enjoys therein, of the Obligation and Neceſſity inviting him to it, he labors to wait upon God in a truly ſpiritual Uſe of all his ſacred Appointments; that he peculiarly eſteems the *Lord's Day*, and reverences thoſe public Ordinances, wherein the People of God meet together to worſhip; not ſuffering Buſineſs to break in upon the ſacred Hours, nor making the Sabbath a Seaſon for Pleaſure, Viſit, and Impertinence;

nence; nor (which ought now-a-days much to be remarked) allowing every little Matter to keep him from God's Houſe; but waiting upon God there, to praiſe him, and pray unto him, to be inſtructed, and admoniſhed, and enlivened, ſeaſonably, conſtantly, chearfully, and devoutly: Should I tell you, that he will gladly lay hold of any other Opportunity of public worſhipping, nor will be backward (if he conveniently can) to ſave an hour out of his neceſſary Buſineſs, for the weekly Service; or at leaſt, judging that to be a better Employment, than to be *doing Nothing*: Should I ſay, that he allots a due Portion of his Time for private Devotions, by no Means ſuffering theſe his ſpiritual, and moſt delightful Meals to be neglected, or by every thing, and almoſt nothing, interrupted: Should I add, that he labors to have God with him, when he hath left his Cloſet; that he ſtudies to hold an Intercourſe with him, as the Hours paſs along, lifting up his Heart to him in the little Intervals of Buſineſs and Converſation, and returning unto him with pleaſing Meditation in more vacant Hours: Should I add, that he will be craving the Bleſſing of God upon his neceſſary Food, and thankfully acknowledging the Divine Bounty for the Refreſhments he hath received; a decent Act of Family Devotion, growing unfaſhionable and out of Practice, ſince the

good Providence of God in his daily Care of us hath been forgotten or diſowned, or ſince it hath been the Cuſtom to be aſhamed of Religion, of the *God of our Fathers:* Should I ſay beyond this, that he will betake himſelf to God for Support and Direction, when extraordinary Circumſtances demand it; will be finding Matter of Praiſe and Adoration in various Things of Nature and Providence, which occaſionally come in his Way; that very ſmall Things, unworthy of mention, will be often leading him up to God: Should I ſet all this together, as that Regard to God, which our holy Worſhipper endeavours to pay, it would amount to no more, than the various Expreſſions of a thankful and dependent Mind, animated with Impreſſion of the divine Nearneſs and Preſence, and than what both the Precepts and Examples in the Scripture injoin upon us. Where the renewed Mind is, Worſhip is not ſo much a Duty, as a Privilege and a Pleaſure; there is a *Panting after God*, a Contention to be near him, to find him always, and not to loſe Sight of him ever. Hence the turning of the Heart to him, amidſt the Cares of Life: Hence the Attendance upon him, in the ſtated Acts of public and retired Devotion: And hence in theſe, a laboring after Reverence, Faith, Delight and Importunity, which are the Life and Spirit of Worſhip. To worſhip is the

the good Man's Privilege; and it is among his Griefs that he can enjoy it no better; that the *Calves of his Lips* are ſo ſpiritleſs, his Affections ſo cold, his Thoughts ſo apt to wander. He would forget the World, while he is with GOD; would have his Sacrifices without Blemiſh, full of heavenly Warmth and uninterrupted Attention; he would, but he attains not all his Deſire: He finds himſelf ſhort of that Collectedneſs of Mind, that ſpeaking as to GOD, that wreſtling for the Bleſſing, wherewith he wiſhes to approach the Throne of Grace.

BUT there are many in the World, who do not thus walk with GOD; who do not either affect or exerciſe the glorious Privilege of Divine Worſhip. Art thou one of them, pleaſed with *Sunday*, becauſe it is thy Day of Viſit, Dreſs, and Idleneſs? Is thy Demeanor at Church thoughtleſs, heedleſs, unconſtrained, as if thou hadſt no Part to bear in the ſacred Buſineſs there tranſacting between Heaven and Earth? Doth Sleep, or Buſineſs, or Company, keep thee thence? Or, though Opportunity ſerves, wilt thou not think of coming thither again, till the *Sabbath* return, as if thou hadſt nothing to do with the *weekly* Worſhip; or were pleaſed, that the Cuſtom and Countenance of the World gave thee a Diſcharge from it? Art thou without a conſcientious Regularity in private Worſhip, either lying down and riſing,

riſing up without Prayer, or gladly yielding to every Interruption of ſecret Exerciſes? Can you feed upon GOD's Creatures without Thankfulneſs? and do none of the Things of Nature and Providence preſent him to you? What is this, but to live *without God in the World?* Not actually without him, but without regarding him.

2. THE living Member of *Chriſt*'s Body labors to glorify GOD, *by a faithful Diligence in his Calling.* And this may be noted, as a very conſiderable Branch of true Religion. This diſtinguiſhes alſo the *new Creature.* The honeſt *Chriſtian* labors in his Calling, from a Principle of Conſcience and Submiſſion to GOD: Knowing that GOD hath laid it upon Man as a Puniſhment and a Charge, *In the Sweat of thy Face ſhalt thou eat Bread*, till thou *return unto the Ground* (*o*). He, who is the new Creature, is diſtinguiſhed as ſuch by nothing more than by his Obedience and Endurance herein. Through Conſcience to GOD, in Submiſſion to his Appointment, he chearfully undertakes his Labor; and in Oppoſition to the Strivings of the Fleſh for Eaſe and Sloth, diligently continues under the Hardſhips of it; *in Patience* he ſeeks *to poſſeſs his Soul*, though Diſappointments thwart him; and in Quietneſs he waits upon the good Providence of GOD for the needful Bleſſing upon the Work of his Hands, thankfully

(*o*) Gen. iii. 19.

acknow-

acknowledging the divine Bounty in beſtowing it upon him. He is *true and juſt in all his Dealings*; yet it is not his Honeſty, but the Eye he hath to God in his Labor, engaging him with Submiſſiveneſs, Diligence, Chearfulneſs, and Patience to go through with it, which proves him to be of a ſound Mind. In Obedience to God's Will, he ſets himſelf to his daily Taſk. "Here, he ſays, "God would have me be; this he would "have me doing; this is my very Buſineſs, "by his Appointment. And my Buſineſs "is honorable: It is the Service of God. "Delightful alſo is this my Employment; "a thouſand Bleſſings attend me in it. Thus "employed, my Conſcience is eaſy. Thus "employed, I know no anxious Fears of "Want. Thus employed, Temptations, "which might ſeduce me in an idle Hour, "are away. Thus employed, I could gladly "wait in the Service of my God, till he "change my Place, till he remove me to "a Service above." He is pleaſed, you ſee, with his Place and his Station; and he makes as much Conſcience to be at his Work, as at proper Times to be at his Devotions. For, truly, he doth not labor becauſe he cannot avoid it; but becauſe God requires him to do it.

He is faithful, as to God ſo to Man alſo, in his Calling. He renders to every one that

that which is due. If his Time, Ability, and Labor be hired; he carefully pays, what his Neighbour hath a juſt Right to; and *not with Eye-Service, but in Singleneſs of Heart, fearing God*, is conſcientious to give him his Time, and Ability, and Labor. Or, if he lives in a Station more enlarged, ſtill a ſincere *Chriſtian* acts a like Part, and judges himſelf under as great an Obligation to fill up his Time in a uſeful Diligence. He owes, he thinks, to the Public, what a Servant does to a particular Maſter; the World makes the ſame Demand upon his Labor, Ability, and Time; nor can he fail to employ them uſefully, without doing juſt ſuch another Injury to the whole Body of Men, as the ſlothful Servant would in his Caſe do to one Particular.

He finds too, that the various Objects of Compaſſion have a reaſonable Demand to make upon his Time and Abilities; not regardleſs of the Wants of the Poor, the Diſtreſſed, the Ignorant, of thoſe that are oppreſſed, and thoſe that are ſick, he feels their Complaints. He feels their piteous Cries; the Cry of the Poor for Relief, the Cry of the Diſtreſſed for Comfort, the Cry of the Ignorant for Inſtruction, the Cry of the Oppreſſed for Reſcue, the Cry of the Sick for a Phyſician. He hears their united Cry; "Labor for us:" And *labors, working that which*

which is good, that he may have to give unto him that needeth (*p*).

Could you ſay, "Theſe are *my* Views, "and thus I labor:" I am ready to think, you would *go on your Way rejoicing*. Whereas, if you are idle, and do little or nothing; either imagining you have nothing to do, or only ſo much as may be needful to ſupply your own Neceſſities; you have forgotten, or never known, that you have Chriſt a Maſter in Heaven, and Brethren upon Earth, both demanding your induſtrious Labor. Or, if you have not Conſcience towards God in your Calling, but work merely for the World; be induſtrious and honeſt too, as you will, neither your Induſtry nor Honeſty beſpeak you approved before God. Such Idleneſs, and ſuch an Induſtry, prove you a Child of this World: See, how you differ from the living Member of *Chriſt*'s Body. He labors, perhaps you are indolent: Or if not, he labors in Submiſſion to God's Will and Appointment; you only ſeek your own Intereſt in it. I will ſuppoſe both of you induſtrious; but your Induſtry is ſelfiſh, it hath little Reſpect unto others; his is charitable, it means the Poor and the Diſtreſſed, as well as himſelf. With all your Honeſty, you look not above the World; in all his Labor, he looks down upon it.

(*p*) Eph. iv. 28.

3. He

3. He who is a *new Creature*, ſtudies to glorify God, in *the Relation he bears to others.* I ſhall not be able to enter largely into the Particulars. This only I ſay, that whether he be a Son, a Servant, or a Subject; whether a Maſter, or Father; whether a Miniſter, or one intruſted with the Education of Children; or whether a Magiſtrate, in an higher or lower Rank; he hath peculiar Regard to that Relation; reckoning, that both God's Honor, and the Acceptance of his Work at the Day of Trial, do mainly depend upon his Diligence and Faithfulneſs in it. If he be a Parent, his Endeavour is ſo to take Care of his own, that he may ſtand before *Chriſt* with this comfortable Word in his Mouth, *Behold, I and the Children, whom the Lord hath given me* (*q*). If he be a Miniſter; the awful Command, *Feed my Lambs* (*r*), conſtrains him, above all Things, to *give himſelf wholly unto them, that his profiting may appear to the ſaving of himſelf, and them that hear him* (*s*). If a Magiſtrate; he doth not *bear the Sword in vain* (*t*), but with Reſolution and Impartiality executes his Commiſſion, *to the Puniſhment of evil Doers, and to the Praiſe of them that do well.* If he act in an inferior Relation, be a Son or a Servant; he forgets not that quiet Submiſſion, which God hath injoined upon him; nor,

(*q*) Iſa. viii. 18. (*r*) John xxi. 15.
(*s*) 1 Tim. iv. 15, 16. (*t*) Rom. xiii. 4.

who

who it is that hath commanded him to *honour his Father and Mother*. To diſcharge the Duties of his Station, whatever that Station be, is his ſingular Care. While we are Members one of another, he who is *in Chriſt*, will labor to give that Supply, which is required in the Relation he bears, to give, whether Beauty or Strength, to the whole Body. To act otherwiſe, to diſregard our Relation, is to diſavow ſuch Member-ſhip; to diſown Union with our Head, and our Brethren.

ACCORDINGLY, if a Man be an haughty Magiſtrate, puffed up with Power, and making Men *know who he is*, as we ſay; if he be a Miniſter, lording it over GOD's Heritage, feeding himſelf rather than the Flock; if he be one of thoſe Parents, who look upon their Children as their Property or their Burden, and regard them no farther, than as themſelves may be benefited or hurt by them in their worldly Concerns; or of thoſe, who with wicked Fondneſs indulge them in and into Vice; if he be an idle, unfaithful Servant, or a ſtubborn, rebellious Child, who, right or wrong, muſt have his Humor and Way: If in his Relation to others, he be perverſe and ſelfiſh; ſure I am, he can bear no Relation to *Chriſt Jeſus*, who *came not to be miniſtred unto, but to miniſter*; yea, and even *to give his Life a Ranſom for many* (*u*).

(*u*) Matt. xx. 28.

4. THE

affected Lowlineſs and falſe-hearted Compliment: If ſuch be the Eſtimation and Uſe you make of thoſe accidental Endowments, which diſtinguiſh you, more or leſs, from your Neighbours; very plain it is, that you hide your Talent in the Earth, that you labor not your Lord ſhall be benefited by it; and therefore that you are no Servant of his.

5. In the *natural Gifts*, which God hath endowed him with, he labors to ſerve God. There is evidently in one Man, more than another, a Quickneſs of Parts, a Soundneſs of Judgment, and a retentive Memory. Conſequently, ſome are peculiarly qualified for Uſefulneſs; gain Attention, command Reſpect, and are received with a kind of Reverence, as they converſe with others. The leſs diſtinguiſhed hold ſuch in Admiration, pay them a peculiar Deference, and are eaſily ſwayed into their Manner and Way. For it is the Man of Parts, rather than the Man of Station, Wealth, or Learning, that directs the World. Experience teaches, how much Weight ſuch providential Diſtinctions give; and how much *thoſe, who* are ſo raiſed above the Level of *common Senſe*, may prevail. A ſuperior *Influence* attends them, which every one feels him[illegible] poſſeſſed of, or [illegible] mits to, as he is [illegible] of the [illegible] of thoſe, who[illegible] the [illegible] Wiſdom of [illegible] culi[illegible] We may ſe[illegible] in [illegible]

in theſe Things, beyond this: Nor will allow his Heart to grow vain upon ſuch Diſtinctions, however much his depraved Nature would needs be boaſting upon them, and however proud the World is of them.

But if, without any humble Acknowledgment of God's Hand in theſe Matters, you are ſecretly puffed up becauſe of your Influence, Learning, and Wealth; and look down, out of your vain Heart, with a Sort of Scorn and Contempt upon thoſe who are poorer, more ignorant, or of leſs Notice in the World than yourſelf: If you uſe theſe Abilities, which you are poſſeſſed of, to your own Glory, and to bring about your own ſelfiſh Ends: If your Wealth is made to ſerve the Purpoſes of mere idle Grandeur and extravagant Exceſs; or, through a Diſtruſt of God's Providence, is unmercifully and beyond Meaſure hoarded up, to the evident Injury of thoſe, who, as they need, ſo have they a Title to, your Liberality: If you affect a Character in the World, becauſe of your Learning and Knowledge, and while you would have us admire your Abilities, and wonder at your Parts, care not that we are nothing the better for all your Skill: If you uſe your Influence to keep the little World under you; not to be come near to, imperious and terrible to thoſe who depend upon you; or priding yourſelf in the Court they pay you, if you treat them with an affected

hearted Chriſtian lays out in the ſacred Cauſe of his Maſter. Is he more diſtinguiſhed? He is alſo ſeen a more eminent Advocate for the Practice and Honor of true Chriſtianity: Becauſe he is always, and in all Things, devoted to the Service and Glory of GOD.

SAY now: Are you, or (which amounts to the ſame Thing, as to the Inquiry before us) do you judge yourſelf to be one, whoſe Parts have raiſed you to a degree of Diſtinction? And do you give your Weight and Influence to the Intereſts of the Kingdom, which *Jeſus* hath erected; ſeeking to ſupport, countenance, and enlarge it, as far as that Influence and Weight reaches? This is the Manner, without Queſtion, of him, who *loves the Lord Jeſus in Sincerity*. Or are you as much diſtinguiſhed by Vanity, as you are by Parts? Do you make no better uſe of your Eminence, than to ride in Triumph, leading your ſlaviſh Friends after you in Subjection to your Pleaſure? While you have ſo much Power to direct, hath GOD no Part in your Management of others? Remember the Caſe of *Herod*, when he ſat upon his Throne and made an Oration; *The People ſhouted with a great Shout, ſaying, It is the Voice of a God, and not of a Man. And immediately the Angel of the Lord ſmote him, becauſe he gave not GOD the Glory: And he was eaten of Worms, and gave up the Ghoſt* (x).

(x) Acts xii. 22, 23.

If

If that Man was the Servant of God, so are you.

To conclude, let us reflect together upon the Character we have been describing, that at least we may approve it, and pay Honor to the Gospel and Grace of our Lord *Jesus Christ*, which is able to beget so respectable a Creature among the fallen, degenerate Race of Men: A Person devoted to the Service of his Creator, whose Soul is raised to nearer Views of the almighty, gracious, omnipresent Father of all Things, who waits upon him in steady Dependence, and pays him continually the justest Homage of humble Adoration and grateful Praise: A Man, so faithful to the Trust put into his Hand, as neither to be tired out of it by Fatigue, nor corrupted in it by Interest: One nicely attentive to discharge his relative Duties, a kind, yet immoveable Superior, a meek and honest Inferior: A Man above the selfish use of Wealth, Learning, and Influence, evidently possessed of them for the Honor of his God, and the Welfare of his Neighbours: Possibly a Man of Parts too; distinguished, but not presuming; eminent, but not haughty; with whom the Ignorant may converse without Fear, and from whom none shall depart without Pleasure and Advantage.

This is the Believer, the true Disciple of the blessed *Jesus*. I may venture to challenge the World for such another lovely Person as

this *Chriſtian.* And O that I could ſay to every one of you, *Thou art the Man!* But, for the moſt part, ye cannot, ye muſt not, ye dare not, ye will not. Cannot, becauſe of the Pride and Unbelief of your Hearts; muſt not, becauſe your Father the Devil will not allow you; dare not, becauſe of your Intereſts, and of the Concern you feel about your worldly Reputation; will not, becauſe of your Luſts. And therefore, what, for the moſt part, are ye? *Chriſtians* indeed by Name: But in Practice, living without God, and without Worſhip; either idle, or ſelfiſhly buſy; haughty Superiors, or ſtubborn Inferiors; vain of your Diſtinction among your Neighbours, yet bound to the Manners of your Acquaintance; regardleſs of God and Man, as of yourſelf; whether among them you are the Voice and the Leader; or whether the Slave, who dare not claim the Right of your own Liberty, and your own Conſcience. Alas, Sirs, the *Chriſtian*, deſpiſe him as you will, *pities* you. I ſay again, he *pities* you: Becauſe he ſees, you are, and will be ſo miſerable, when ye might through Grace be ſo bleſſed, happy now, and bleſſed for ever. His Eyes guſh out with Water for the Honor of God's Law ye are ſetting at nought; he is horribly afraid for you, the Objects quickly of unavoidable Vengeance. But *theſe Things are hid from your Eyes.*

SERMON

SERMON XI.

The Believer a new Creature.

2 Cor. V. 17.

If any Man be in Chriſt, he is a new Creature.

SEE, how Time grows older with us! We are entred upon another Year. Life ſtands not ſtill; no, nor the State of our Souls: A large Portion is again taken from our earthly Days; another of our *threeſcore Years and ten*, is ended: But our *Souls*, are they improved? What is gone in *Time*, is it made up in *Grace*? Have the paſt Months added ſo much to our *Fitneſs* for Eternity, as they have brought us nearer to it? It is an awful Thought; *Yet one Year more is gone of that little While allowed me to provide for Eternity.* In this view, even an *Hour* carries a ſolemn Importance with it;

and makes us feel the Neceſſity of withdrawing our Affections from a World, we find ſo haſtily paſſing away from us.

TRY then, my Friends, what Treaſures for Heaven ye have laid up, in the Year, irrecoverably now gone by. What Profit have we made of ſo much invaluable Time? We have not been ſuch Spendthrifts, as to have ſquandered a *whole* Year; we are not at *farther* Diſtance from GOD, I would hope. The Tears of *Jeſus* were not ſo ſhed in vain: His Lamentation over ruinous Souls, which introduced the laſt Year, hath not been ſo unheard, that again with louder Cry, and more bitter Tears, he hath need to lift up his Voice of Love and Importunity; *O that thou hadſt known, even thou, at leaſt in this thy Day, the Things which belong unto thy Peace* (*y*). But GOD ſuffers us ſtill; yet another Year he ſpares us. And why? Nay, but ſeriouſly conſider, one and another, *why* GOD yet upholds us in Life. "It is (you cannot but ſay) for his Name's "Sake, for my Soul's Sake, for the Sake "of Eternity, that I am ſtill *in the Land of* "*the Living*. For this Cauſe, another Race "of Months is riſen upon me." My Brethren, in this View, ye do well to congratulate one another upon the new Year, and to expreſs your Wiſhes of mutual Happineſs.

(*y*) Luke xix. 42.

And

And I, my Wiſh and *Prayer* for you all *is*; "GOD vouchſafe you his Grace, that in this "happy Year ye may be *clothed with* the "*Garments of Salvation:* That thoſe who "are aſleep, may be awakened; the Weak "among you, ſtrengthened; and the Strong, "built up: That Faith and Love, and "Zeal, and Charity, may come and dwell "abundantly in all our Hearts: That, ere "the Year return, we may be all *new* "*Creatures.*" O, may the Angels of GOD ſo have great Cauſe of rejoicing in us! May the powerful Influences of the Spirit carry into your Hearts the Addreſs I am about to make you, cauſing it to be fruitful in you all!

OUR laſt Diſcourſe finiſhed the Deſcription propoſed: And I might then have done with the whole Subject; but I could not part with you ſo eaſily. I know, that *Neceſſity is laid upon me* (z); how I am charged *to preach Chriſt unto you, the Hope of Glory; warning every Man, and teaching every Man in all Wiſdom, that we may preſent every Man perfect in Chriſt Jeſus. Whereunto I alſo labor, ſtriving according to his Working* (a). I determined therefore to detain you, yet once more; to enter into ſerious *Expoſtulation* with the *careleſs Sinner*, and the *formal Profeſſor*, and to addreſs a Word of Advice to the real *Chriſtian*, who hath *Chriſt* living in him.

(z) 1 Cor. ix. 16. (a) Col. i. 27, 28, 29.

BUT who am I, to rouſe the *careleſs* Sinner; the Man *at Eaſe in Zion*; to open the Eyes of the *Formal*, thoſe Eyes which will not ſee; or to direct the Steps of the Child of GOD? Ye *thoughtleſs* Sinners, who *walk in the Vanity of* your *Minds*, by what Way ſhall I be able to reach your ſtubborn Hearts, which have hitherto ſtood Proof againſt *the Terrors of the Lord*, whereby I have ſo often, and ſo freely, labored to perſuade you; which as yet have been untouched by all the Conſiderations of Death, Eternity, and a Judgment Day in all its awful Solemnities, whereby you have been importunately dealt with; which have never felt the leaſt conſtraining Influence, from all the rich Treaſures of *Chriſt* diſplayed before you? How ſhall I impreſs upon you the Senſe of that Danger, wherein ye indeed live, being under the fearful *Curſe of the Law*; which only is not executed, becauſe the moſt merciful GOD is not willing to conſume you, becauſe by his patient *Goodneſs* he would needs *lead* you *to Repentance?* Ye *formal Profeſſors*, the *Phariſees* of the Day, wherewith will *ye* be prevailed upon to renounce your moſt deſtructive Self Dependence, to ſtand upon the Level with *Publicans*, and to ſue for *Mercy* as well as they? How ſhall I demoliſh that airy Building, which your proud Hearts have raiſed, which ſeems to you ſo goodly and ſo ſafely founded, but which

the

the Approach of Death will make to totter and diſſolve, and *the Day of Chriſt* will prove to the aſſembled World to be Vanity?— And ye, *new Creatures*, who *live by the Faith of the Son of God*; to adviſe you of your Work, to arm you with Cautions, and to ſupply you with every needful Direction; I may well ſay, *Who is ſufficient for theſe Things* (*b*)?

KNOW, *careleſs Sinners*, *we* ſhould have no Boldneſs to ſpeak unto you, but that *the* Lord hath promiſed to *make his Word in our Mouths Fire, and this People Wood, and it ſhould devour them* (*c*). We ſhould have no Hope in crying to you any more, (ſo heedleſs, ſo hardned ye are!) were not the *Word of God powerful and ſharp, piercing even to the dividing aſunder of Soul and Spirit, and of the Joints and Marrow* (*d*). Tired, with calling to you *in vain*, we ſhould be ready to ſay with *Jeremiah*, *I will not make mention of him, nor ſpeak any more in his Name* (*e*): But while *we hold our Peace from Good, our Sorrow is ſtirred* (*f*); we *are full of Matter*; *the Spirit within us conſtraineth us* (*g*); we cannot but ſpeak; we *would needs* deliver *your* Souls; we *muſt* deliver *our own*.

(*b*) 2 Cor. ii. 16. (*c*) Jerem. v. 14.
(*d*) Heb. iv. 12. (*e*) Jerem. xx. 9.
(*f*) Pſal. xxxix. 2. (*g*) Job xxx. 18.

I SPEAK now to the thoughtleſs Tribe; I fear to very many of you: To you, unrenewed *in the Spirit of your Mind*, and yet who have been hearing, with the coldeſt Diſregard, that Character ſet forth, which *ſhould* be yours, but *is not*, no not in the leaſt Particular: Who may, perhaps, have been moved, at one Time and another, to form ſome haſty Purpoſes, which, through *the Vanity* of your *Minds*, the next Hour hath carried away. You *know*, that you live in danger of inſtant, everlaſting Ruin; but you *feel* it not. Ah, that you did! O, that this Word might reach your Heart! You *acknowledge*, that you are *no new Creature*. Do but conſider, what it is you own, when you ſay ſo. You own, that you are *not in Chriſt*. And if *not in Chriſt*, it is no eaſy Matter to deſcribe the Sinfulneſs, or the Danger, wherein you live. You are *not in Chriſt*; you abide therefore daily in a State of *Enmity againſt God* your Maker, rebelling againſt his Government, and uſurping his Right of Diſpoſing you as he will; a continual Diſhonorer of his great Name, bidding Defiance to his Juſtice, and diſregarding his eternal Might. GOD's hourly Bounties do not move you to Gratitude, nor his Forbearance melt you into any Relenting. Mercy calls upon you, the Blood of *Chriſt* cries after you, *in vain*: for you hear

hear not, you deſpiſe the Offers of Mercy, you *tread under Foot the Son of God.* And if ſuch be your State, can you ſedately approve it? Or, muſt you not be living in the moſt imminent Danger? Come: ſay, what you yourſelf think of it. You tremble at the very Thought of a *departing* Hour. You find yourſelf not ready. You would not *die*, as you *live* for the Univerſe. Should your *Soul this Night be required*; own, how gladly you would wiſh, Death might put an utter End to your Being. For, how terrible are your Proſpects beyond the Grave! Should this Night be your laſt, in what State would your Soul be to-morrow! A gloomy, diſconſolate Spirit, gnawed by Self-reflection, torn by impotent Rage and Malice againſt the Arm of God, and deſperate to all Hope; pining under preſent Miſery, and waiting, with terrible Expectation, the Approach of the illuſtrious *Day of the Lord, when* he *ſhall come in the Glory of his Father*, to execute complete *Vengeance* upon all thoſe *who know not God, and obey not the Goſpel of our Lord Jeſus Chriſt* (*b*). Yes, impenitent Sinner, you own that ſuch as you ſhall be met with by a rare and unheard of Vengeance, when the awakening Voice of the Trumpet ſhall have raiſed your unwilling Body, from its Duſt, when you ſhall be haled

(*b*) 2 Theſſ. i. 8.

to an unavoidable Judgment, behold the Frowns of the angry Judge, and hear the tremendous Sentence pronounced upon you, incomparably more terrifying, than even a World diſſolving in Flames, about, above, and under you. You own, that ſuch, as you now are, *God* will not ſpare, *Jeſus* will not pity, *Satan* and Hell muſt ſeize and ſwallow up for-ever. "But ſtop, (you have been ready to ſay a good while) "I do not "own this; I cannot think myſelf the ſinful "Wretch you make me; I ſhall not inhe-"rit all theſe Terrors." Alas! here lies the Miſchief, you know not your Wickedneſs, you feel not your Miſery. And yet I will hope, you are not *paſt feeling*. I am perſuading myſelf, you feel even *now* ſome Concern about your Soul. You dare not *own* the Charge: But dare you *deny* it? *Bring forth* your Pleas and Excuſes. I intreat nothing, but a fair Hearing before your own Conſcience. Conſcience will ſpeak the Truth, if you will *ſuffer* it; will accuſe, and condemn you, more than I have done. But, *whether you will bear or forbear*, I am commanded to tell you, that *God* will *not* be *mocked* (*i*). And judge ye, your own ſelves, is it not a grievous Thing, that GOD ſhould ſend his very Son, to ſave and bring you to Glory, and you will give him no Heed;

(*i*) Gal. vi. 7.

Ye

Ye will not come to him, *that ye might have Life* (*k*)? No; God muſt condeſcend to *your* Terms; leave you to the Enjoyment of your Luſts, while you live; and then give your Heaven afterwards: On no other Condition, will ye hearken unto him.

But, Sinner, you dare not leave Things, as they now are with you, your Soul in ſuch ruinous Circumſtances. I foreſee you will be doing, what you have often ineffectually done already; will be reſolving upon Amendment, that you will make your Peace with God, before you die. Under the Views I have now brought before you, Conſcience will not be eaſy, without ſome ſuch quieting Reſolution. But, may I preſume to aſk, when is this Work of Humiliation and Repentance to begin? You will not be delaying it, I hope, to a Day at an unreaſonable Diſtance; nor that ſo late, that you ſhall not have Leiſure for ſo great a Work? Let me ſuppoſe then, you are reſolving upon it, within the Return of *this Year*: You judge, it may be done in theſe Months, though you cannot immediately ſet about it. I have one Word to *object* to your Scheme: Shew me your Grant from Heaven; let me read your Name in the Liſt of thoſe, who ſhall ſee the End of this Year; and withal your Grant of Grace, to put your preſent

(*k*) John v. 40.

Reſolutions in Practice, at the Time you now aſſign for it. You can produce no ſuch Thing; but I can bring forth much to the contrary. I can ſhew you the Graves of thoſe, who have died among us in the Year paſt, as young, and as ſtrong, as yourſelf. I can read to you, if need be, abundance of Paſſages in Scripture, which leave you utterly unaſſured of a Day. I can tell you, there is not one Word in the whole Bible, which promiſes you Grace hereafter, if you refuſe the Offer now given you. You ſhould not talk therefore of ſetting about this great Concern a Year, a Month, a *Day* hence: If you think of ſo ſhort a Delay as *To-morrow*, I will venture to aſſure you beforehand, that it is not to be expected To-morrow you will do it, if that To-morrow riſes upon you. No; *To-day*, this very Day, *if you will hear God's Voice, harden not your Heart* (*l*). *Behold now is the accepted Time, behold now is the Day of Salvation* (*m*).

I KNOW not, how to leave you in ſuch Diſtreſs. Yet one Word more. You are not the *new Creature*. If you die as you are, immenſe Ruin is upon you. O, what will you think of it an Hour after you are dead! Speak no more of Delays. What can poſſibly delay you? What mighty Con-

(*l*) Heb. iv. 7. (*m*) 2 Cor. vi. 2.

cern

cern have you upon your Hands, which is better than Heaven; which is worth all your endleſs Sufferings in Hell? The Ruin of your Houſe, your Family, your Fortune; what Trifles, in Reſpect of theſe! What engages you this Night, which is of equal Importance with your Soul? Why may not this Evening be given to Enquiry? I will hope it ſhall. And when you are retired for this Purpoſe, deal fairly; let eternal Things have their proper Weight; and impartially conſider the Condition you are in. Impreſſed as you now are, one ſerious Hour may be ſignally bleſſed. Take the Divine Grace to your Aſſiſtance: O, may God largely beſtow it upon you! You will be aſſiſted by the united Supplications of all faithful Souls. Yes, ye true Diſciples, fail not this Day to be inſtant at the Throne of Grace, for theſe your Brethren; ſtrive earneſtly in your Prayers for them, that they may *awake out of* their *Sleep*, that their Chains may be broken, and they brought to rejoice with you *in the* glorious *Liberty, wherewith Chriſt hath made us free* (*n*). And you, Sinners, O may you date your Return to God from this Day! O that the Entrance of this Year, may introduce you *into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt!*

(*n*) Gal. vi. 1.

I TURN

I TURN now to the *formal Profeſſor*. Man, cunning to deceive himſelf, and content to be miſtaken in the vaſt Concern of his Soul, as though his *Ruin* were his *Intereſt*; hath found out a Device at once to eſcape the ſevere Doctrines of Mortification and the Croſs, and in the midſt of worldly Enjoyments, to keep a certain Quietneſs of Conſcience, and a ſort of Confidence of a Title to Life eternal. Such was the Caſe of the deluded *Phariſee* in the *Parable*. He had a *ſtated Courſe* of Devotion, Faſting, and ſolemn Demeanor; he exerciſed a Meaſure of Juſtice and Diſtribution, which could not in any Reſpect be blamed. Upon this, he had formed a very high and ſelf-pleaſing Judgment of the Safety, and even Eminency, of his State towards GOD: A Judgment the more confirmed, becauſe of the Licentiouſneſs of the Times wherein he lived. He ſaid no more, than he thought, when with delighted Self-Gratulation he addreſſed himſelf to GOD; *God, I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican. I faſt twice in the Week, I give Tithes of all that I poſſeſs* (*a*). Permit me to put this *Speech* into modern Language. "What will the World do next? Surely, "Times were never ſo bad, as ours! People

(*a*) Luke xviii. 11, 12.

"now

" now are paſt all Shame. They neither " mind their Church, nor their Sacraments. " *Sunday* now is the only Day for Pleaſure. " One can hardly walk the Streets for " Swearers and Drunkards, nor go into a " Shop without being cheated. Well, thank " God, I have nothing to do with them, I " am content to go on in the old-faſhioned " Way. With all their Contrivances, *they* " are not ſo eaſy, as *we* who mind our Duty. " I would not be in their Caſe, for the World. " God be praiſed, no one can charge *me* " with Idleneſs, or Cheating. *I* am glad " to go to Church and Communion, and " am better pleaſed to give ſomewhat to a " poor Neighbour, than to ſquander it away " as *ſome People* do."—And when you have ſaid this, you have ſaid all; and will be apt to aſk, What would you more? What I would more, is, that you were the *new Creature*; which, with all your Freedom from the Vices of the Times, and with all the good Things alſo you have to ſay of yourſelf, yet you are not. I appeal to your own Conſcience: You have heard the *new Creature* deſcribed, but not *yourſelf*, in any Inſtance. *You* could not ſay, that you were got into this new *Goſpel-Scheme*; were the humble, heavenly-minded, ready, hungring Perſons ſpoken of. You have not found that the new Apprehenſions, the

right

right Choice of the Will, or the holy Turn of the renewed Affections, have ſuited you. You have had no Part in the Purity and Holineſs of Thought and Word, which belong to the *new Creature*; nor hath your Conduct been deſcribed, when his keeping from Evil, and doing well, were laid out before you. You were often drove to a Strait; became ſuſpicious, could not but think, that either yourſelf, or I, muſt be miſtaken, while, Inſtance after Inſtance, you found yourſelf left behind, *without Part or Lot in the Matter.* Let GOD now judge between us; let his Word be witneſs, without which I have ſaid nothing. The Truth is, you *have the Form of Godlineſs*, and I have been deſcribing *the Power of it.*

MISTAKE yourſelf no longer for a real Diſciple. You are unacquainted with *Poverty of Spirit*, *Faith in our Lord Jeſus Chriſt*, and *the Love of God.* Comparing yourſelf with others, you are deceived, and *high-minded*; hiding your Sins from your Eyes, you *do not believe to the ſaving of your Soul*; and, blinded by your outward Performances, you ſee not, that you *have not the Love of God in you* (*p*). You have, I confeſs, many fair *Appearances*: But, will GOD be content with theſe? The *Life* you have not; you have ſeen, you have not; but if you

(*p*) John v. 42.

would

would perſuade yourſelf that you are the *new Creature*; Why will you not ſuſpect a Moment, that it is poſſible, you may be miſtaken? I can do no more than intreat, that you will bring your State to a fair Trial; that you will *prove yourſelf, if you be in the Faith.* Lay aſide the Prejudices you have conceived in your own Favor, take it into your Account, that you are not to be determined by your Difference from others, but by the Rule of GOD's Word; and remember, how *Chriſt hath aſſured* us, the Way of Life is *ſtrait and narrow*, and that *there be few that find it.*

O THAT you would ſubmit to a fair Inquiry! Truly, your very pitiable Caſe conſtrains me to be urgent with you. If you are right, it can do you no Harm to *prove yourſelf, if you be in the Faith:* If you are out of the right Way, how needful is it, that you ſhould know it! Will you allow me to help you: I will propoſe this leading Queſtion to you, for a ſerious Examination to be made upon it. "Are you heartily "ſenſible, that you are a miſerable, and "(in yourſelf) a loſt Sinner?" If you have never been deeply convinced of this, you have been building without a Foundation. I know you have had Expreſſions in your Mouth, which ſignify ſuch a Senſe of your Sinfulneſs and Miſery: But, hath your Heart

felt

felt what you have ſpoken? After the ſolemn reading of the Ten Commandments, you have called upon GOD to *have Mercy upon you*, as a Breaker of them all, one after another: Not only, that the Lord *would incline your Heart to keep theſe Laws*, but that alſo he would *have Mercy upon you*, and forgive the Guilt which lies upon you by your paſt Tranſgreſſions of them, even every one of them *: But now have you lifted up this Cry for *Mercy*, from an evident Sight and Senſe of your Guiltineſs and Miſery, as having tranſgreſſed every one of theſe Commandments, in the ſpiritual, if not the literal Senſe? In the daily *Confeſſion*, and the *Litany*, you have been calling for *Mercy*; eſpecially in that Confeſſion of Sins at *the Lord's Supper*, you have "acknowledged, "and bewailed your manifold Sins and Wick-"edneſs, againſt GOD's Divine Majeſty," declaring that hereby you have been "pro-"voking moſt juſtly his Wrath and Indig-"nation againſt you," expreſſing yourſelf in the moſt penitential and ſelf-abaſed Manner, as if, "the Remembrance of your Sins

* The *Rubric* before the reading the Commandments in the *Communion Office*, is, "The Prieſt ſhall rehearſe "diſtinctly all the *Ten Commandments*; and the People "ſtill kneeling, ſhall after every Commandment aſk "GOD Mercy for their Tranſgreſſion thereof for the "Time paſt, and Grace to keep the ſame for the "Time to come."

"were

" were grievous unto you, and the Burden " of them were intolerable," and crying, again and again, for *Mercy*. Yet, after all, you have never found yourſelf to be, do not this Day believe that you are, this *miſerable Sinner*. And, if you have never found yourſelf a poor loſt Sinner, how can you have come to *Chriſt* to be ſaved; or feel within you the renewing Influence of redeeming Love? Here, here the Work muſt begin, in an humble Senſe of your Sinfulneſs and Miſery. You are indeed a Stranger to this; ſeek it, I beg you, without Delay: Then, I truſt, you ſhall quickly find the Difference between *Formality* and *Chriſtianity*, and wonder how you could have been ſo ſtrangely deceived.

It is time now to addreſs a Word to thoſe of you, who are *new Creatures*. I could with Pleaſure reſume the Employment of a former Diſcourſe, and diſplay the delightful Bleſſings ye enjoy, and are Heirs to. But, ye *bleſſed of the Lord, who made Heaven and Earth*, I rather call upon you to *ſhew forth the Praiſe of him, who hath called you out of Darkneſs into his marvellous Light* (*q*).

See *that ye live unto him who died for you, and roſe again*. Carry the conſtraining Influence of the Love, which *Jeſus* bears you, ever upon your Hearts; carry it with

(*q*) 1 Pet. ii. 9.

you,

you, wherever you are, and whatever you do. Approve your Heart before him; let your Conſcience witneſs to you, that you are heartily his Servant; that you are not *aſhamed of* him, *and of* his *Words, in this adulterous Generation* (*r*); that you are willing to ſuffer *Reproach, for* his Name's *Sake*; that you deſire only *Chriſt* ſhould *be magnified* by you, in *Life* and *Death*. Go, and let your whole Conduct be in Correſpondence with the grand Deſign of GOD; *To this End, Chriſt both died, roſe, and revived, that he might be Lord both of the Dead and Living* (*s*).

ESPECIALLY *put on Charity* in all your Demeanor. *So ſhall all Men know that ye are Chriſt's Diſciples* (*t*). So ſhall *the World know, that God hath ſent* him: Becauſe they ſhall ſee him doing in you, *the Works which none other* hath done, or can do. Works evidently Divine; the Work which the Devil hath wrought in you, Selfiſhneſs, Pride, Conceit, diſſolved; and you, like your heavenly Father, patient, forbearing, forgiving, loving. *That they all*, ſaith your Lord, *may be one, as thou Father art in me, and I in thee; that they alſo may be one in us; That the World may believe that thou haſt ſent me* (*u*). *Walk in Love* (*x*), *let all your things*

(*r*) Mark viii. 38.
(*s*) Rom. xiv. 9.
(*t*) John xiii. 35.
(*u*) John xvii. 21.
(*x*) Eph. v. 2.

be

be done with Charity (*y*) *towards them that are without*, and *one towards another*, and the World ſhall own *that God is with you of a Truth.* By your meek, gentle, and charitable Carriage, you ſhall do your Lord greater Honor, and bring more to the Knowledge of the Truth, and the Obedience of the Goſpel, than by a thouſand Reaſonings and Diſputings; which, if conſidered to the Bottom, will be ſeen to ſpring from Pride, Conceit, and Party-Zeal. And how ſhall you poſſibly ſucceed, while you receive Weapons from *Satan* to fight againſt him! *How ſhall his Kingdom* fall, when in truth it is not divided?

HOLD *forth the Word of Life. Ye are the Light of the World*; *ye* only; all the reſt lie in profound Darkneſs, bewildered by the Miſts of Luſt, Pleaſure, Intereſt, pompous or learned Pride. Never was a Generation ſo refined, and ſo ignorant; ſo wiſe, and ſo faithleſs; ſo oppoſite, every Way to the true Word of Life, as this wherein you live. O let a generous Compaſſion reſt upon your Soul! Rarely you ſhall meet a Man, who doth not need it. O let a ſacred Zeal for your deſpiſed Maſter reign within you. In the united Force of Zeal and Pity, *let your Light ſhine before Men, every where and in all Things, that they may ſee your good Works* (*z*).

(*y*) 1 Cor. xvi. 14. (*z*) Matth. v. 16.

Alas,

Alas, Sirs, remember, that the *Goſpel is hid* from *them, whom the God of this World hath blinded* (*a*), they cannot ſee it. It lies upon you to ſhew it to them, in *Converſation* and *Word* to *hold it forth* to them. *Ye are the Salt of the Earth* (*b*); and if not by you *wherewith* ſhall it be ſeaſoned?

I BESEECH *you, Brethren, by the Mercies of God, have no Fellowſhip with the unfruitful works of Darkneſs* (*c*). Not to have any *Fellowſhip* with them, will demand all your beſt Caution and Courage, while you live among, and muſt have ſo many things to do with, the Workers of them. But, *by the Mercies of God I beſeech you, be not partakers* with them in their *Sins* (*d*); encourage not the leaſt *Work of Darkneſs*. By accompanying in them, by any thing which may be interpreted a looking towards them, by the leaſt Compliance, by paſſing them lightly by, by the ſlighteſt Approbation in Word, or Look, or Smile, or Nod, *have no Fellowſhip with* them. Herein, you will need a watchful Eye, and a reſolved Heart: And the Grace of GOD hath added both unto you. Yet reflect often, how the ſmalleſt Encouragement from you, muſt ſtrengthen the Hands of Wickedneſs, and wound the Cauſe

(*a*) 2 Cor. iv. 3, 4. (*b*) Matth. v. 14.
(*c*) Eph. v. 11. (*d*) 1 Tim. v. 22.

of

of Religion, more than even the groſſeſt Vices of a thouſand Sinners.

But, *I beſeech you by the ſame Mercies*, rather *reprove* them. Let the Light of your contrary Example and Conduct ſhine upon them, that they may appear to be what they are, *Works of Darkneſs*, Works which will not bear the Light. Yea, and if the Workers of them be bold enough to do them before you, uſe a like Boldneſs in reproving them, in plain Words. Why ſhould you not? The Workers of them ought to be made aſhamed of them. And if the Children of *Darkneſs* be hardy, why ſhould not the *Children of Light* be more ſo? Sure I am, you ſerve a better Maſter, and maintain a better Cauſe. Yet let all be done *in the Spirit of Meekneſs and Love.* While ye reprove the *Works*, have Compaſſion on the *Workers:* And then *fear not, the Lord is on* your *Side.*

Finally, *We beſeech you, Brethren, and exhort you by the Lord Jeſus Chriſt, that as ye have received, how ye ought to walk and to pleaſe God, ſo ye would abound more and more* (*e*): *Bringing forth Fruits with Patience* (*f*), and having in all Things *your Converſation as becometh the Goſpel of Chriſt* (*g*); looking for *that bleſſed Hope, and the glorious Appearing*

(*e*) 1 Theſſ. iv. 1. (*f*) Luke viii. 15.
(*g*) Phil. i. 27.

of

of the great God and our Savior Jeſus Chriſt (*b*), and *praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perſeverance* (*i*).

Now *unto him that is able to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory with exceeding Joy; to the only wiſe God our Savior, be Glory and Majeſty, Dominion and Power, both now and ever. Amen* (*k*).

(*b*) Tit. ii. 13. (*i*) Eph. vi. 18.
(*k*) Jude 24, 25.

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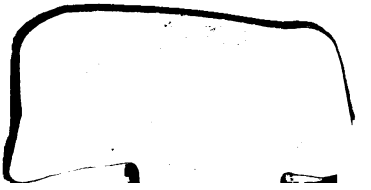
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